[For Terms, &c., see Fourth Page.]

WHOLE NO. 1674.

BOSTON. WEDNESDAY, SEPTEMBER 3, 1873.

VOL. XXXIV. NO. 34.

Selections.

But see that thou be sober, with watchful eyes.

wait, and cry; Christ shall gird thee on

His own bright wedding-robe of light,-the glory of the Son.

THE SCARLET LINE.

[Concluded.] This world is but the condemned cell, in glory of his power." day for six days; still all was strong name to live, being called Christians, but and firm as ever in the city; not a stone are dead! What would a man then was loosened from the walls. How must give for but one hour of his former life! the people in the city have laughed and Yes, men may deride now; men may mocked at the seeming folly of the Is- bury their thoughts about the future in raelites! How could a few priests, the present cares and riches and pleasblowing a hoarse blast on rams' horns, ures of this world; but that day will hurt the city? Was this all the God of overtake them "as a thief in the night,"

That day, the day of fear, shall come; my soul, which pierced him: and all kindreds of to that as the proof of his mercy and eventide.

"Behold, the Bridegroom comes! Arise! Go forth, days scoffers, walking after their own lowing some secret sin—some darling Beware, my soul; beware, beware, lest thou in of his coming? for since the fathers fell blood of Christ, but who wish, if possislumber ne,
And like the five remain without, and knock, and asleep, all things continue as they were ble, to continue in their careless, thought-But watch, and bear thy lamp undimmed, and (2 Pet. 3: 3, 4). But as the deluge, in selves that all will be right in the end. ing of the Lord overtake this world with fell down flat. And was she buried in places." sudden destruction, and there will be no the ruins? No. Her house fell not, for escape: for as it is written, "The Lord there was the scarlet line in the window. But to proceed. Here then was the Jesus shall be revealed from heaven with When all reeled to and fro around, when city of Jericho closely shut up-no es- his mighty angels, in flaming fire taking crash after crash of the falling walls told cape from it, and the only place of safe- vengeance on them that know not God, her that the hour of vengeance was come, ty in it, the house that had the scarlet and that obey not the gospel of our her house stood firm. And the same line in the window. And what is the Lord Jesus Christ; who shall be punish- One that preserved the harlot's house state of this world? It is like the city ed with everlasting destruction from the from ruin has promised, saying, "Yet of Jericho, shut up for destruction. presence of the Lord, and from the once more I shake not the earth only,

which sinners, found guilty before their So it was with the city of Jericho. cannot be shaken may remain" (Heb. Judge, are shut up for execution. The The six days had run their course—the 12: 27). Have you, dear reader, rested sentence has already passed. Think not seventh day came: again the priests, on that "which cannot be shaken"—the that there is any question with God as with rams' horns, and the ark, and the word of the Lord? "Heaven and earth to whether man is guilty or not. The army, go round the city; but that day shall pass away, but My words shall not death of his Son long ago settled that. they did so seven times. The seventh pass away." This is the only sure foun-"We are by nature children of wrath" time came—the priests blew the last dation. and forgets it is the condemned cell, in And when will this be? Will men see which he himself is only waiting for ex. the judgment approaching? Will they without the camp of Israel." ecution. And so it was with Jericho; be warned in time? No. The warning the men of valor could look down from they have already had. They have till the poor harlot had been removed far their lofty walls upon the army of the heard the word of God concerning it; away from the danger. And so every Israelites, and could defy their attacks. they have heard what to them seemed a guilty sinner that trusts to the blood of Who could scale such high walls? Who foolish, feeble testimony about it, just Jesus, be he who he may-vile, despised, could break open such massive gates? as the men of Jericho heard the feeble loathsome even to himself-yet he is And no doubt, as day followed day, and blast of rams' horns; but they have negthey found there was no attempt made lected it; they have despised, they have an everlasting love, and made an heir of on the part of the Israelites to take the disbelieved it. "But of that day and glory, a joint-heir with Christ. And city, they became more settled and firm hour knoweth no man, no, not the angels when this world and the works that are in their confidence; they thought them- of heaven" (Matt. 24: 36). "As it was therein shall be burnt up, he will be selves more secure than ever against in the days of Lot; they did eat, they peacefully and joyfully singing the song their deadly foes. And so it is with the drank, they bought, they sold, they plant- in glory, "Worthy is the Lamb, for thou world: "Because sentence against an ed, they builded; but the same day wast slain, and hast redeemed us to God evil work is not executed speedily, there- that Lot went out of Sodom, it rained by thy blood, out of every kindred, and fore the heart of the sons of men is fully fire and brimstone from heaven, and de- tongue, and people, and nation." set in them to do evil" (Eccles, 8: 11), stroyed them all. Even thus shall it be Because God has been long-suffering in in the day when the Son of man is rehis dealings with the earth, and has not vealed" (Luke 17: 28-30). Each will, visited upon man at once the deserved as usual, be about his accustomed busijudgment on account of his sins, there- ness. The tradesman will be thinking, fore men take occasion to say there is no as usual, of his gain, the laborer of his ing one of that bright and joyful and judgment coming. And what did the toil, the idle man of his pleasures; the triumphant band, there will be the once Israelites do with respect to Jericho? drunkard will be enjoying his glass, the They did not attempt to batter down the profane person will have the oath upon walls nor break open the gates. No. his lips, the fornicator will be meditating sinner-one who well knows what it is to Quietly, at the command of God, they on his lust: when, in a moment each marched round outside the city for six will be surprised by the appearing of days, bearing the ark of the Lord, and the Lord. And what a calm stillness of seven priests blowing seven trumpets of despair will then seize the busy, noisy rams' horns. Thus they did once every thousands of those who have perhaps a light and joy unfading!

seems a very strange new doctrine to had forgotten God. Their iniquities had tion! With lamp untrimmed, unburning, and with slummany, that "the Lord is at hand" gone on till the God of righteousness

Lord says, "There shall come in the last mercy of God, who are cherishing or allusts, and saying, Where is the promise lust; who are despising the precious from the beginning of the creation" less state, and yet try to persuade them-

but also heaven; that those things which

(Eph. 2:3); "All the world is guilty blast with the trumpets-Joshua said Build upon the word of God; as the then, does the world wait for? Not for condemnation, for it is judged already, people shouted when the priests blew heareth these sayings of mine, and doeth them, I will like him unto a wise man, but for execution. But still there is one with the trumpets: and it came to pass, which built his house upon a rock: and this world "reel to and fro, and totter stroyed all that was in the city, both ed what she had heard, and therefore like a drunken man;" soon will the day man and woman, young and old, and ox, she acted accordingly. She bound the of the Lord of hosts be here; and who and sheep, and ass, with the edge of the scarlet line in the window, she got her shall be able to stand? But with this sword. . . And they burnt the city with family into the house, then she and they sudden, this fearful judgment hanging fire, and all that was therein." Here were safe. And when the swords of the over them, what are men about? Why, was judgment the most fearful and sud- Israelites spared neither man, woman, They are not to be duplicated, through they are like madmen, painting and dec- den! Where was now the laugh and nor child in the city, where were Rahab an interminable series of years,—David now, lives within us, the hope of glory. orating the walls of their condemned the scoffing at the Israelites? Where and her household? Safe with the camp cell. Man so blinds his eyes to the fu- were now the walls that reached up to of the Israelites; for Joshua had said ture, so willfully hides from himself the heaven, and the mighty men of valor? unto the two men that had spied out the thought of death, which is all around And such will be the destruction that country, "Go into the harlot's house, him, and of the judgment that inevitably will, like lightning, come upon this and bring out thence the woman and all awaits him, that he takes pleasure in world. The Lord himself, clothed with that she hath, as ye sware unto her. beautifying and adorning the very place a vesture dipped in blood, and followed And the young men that were spies that is to be his grave. He plants his by the armies of heaven, will smite the went in, and brought out Rahab, and garden, he builds his pleasant dwelling, nations, and tread the winepress of the her father, and her mother, and her he makes it fair and pleasant to the eye, fierceness and wrath of Almighty God. brethren, and all that she had; and they brought out her kindred, and left them

> No destruction could fall upon Jericho safe from judgment; he is loved with

Dear reader, "the time is short!" 'Yet a little while, and he that shall come will come, and will not tarry.' Surrounded by myriads of glorious saints, Jesus will soon appear; and formdespised harlot of Jericho, -one who has well known what it is to have been a be saved by the blood of the Lamb.

May you, also, be there; alike freed from all condemnation; alike washed in his precious blood; alike crowned with

NO DOUBLE PULPILLMENT OF PROPHECY.

There is not an intimation in the prophecies, that identically the same prediction is in any instance to have a double accomplishment. If it were expressly Israel could do? Was this all the judg- and that day is surely, speedily drawing taught that judgment and chastenings ment that had been threatened? And nigh. Dear reader, are you ready? Are foreshown in a prophecy, are to have probably the greater part, after the first you prepared, washed, cleansed, safe double, and many fulfillments, there no more, but, just as usual, went about people talk of the mercy of God. Sin- they had reached their end. If the Istheir daily business; or if the sound of ners, careless about their souls, thought- raelites may, in virtue of the predictions the rams' horns caught their ear, sneered less about Jesus, try to quiet their con- in Hosea, Amos, Isaiah and other proph-

Dear reader, is not this the very pic- and live a decent, sober life, he will not thousand years, who can know but that fest, and we shall see him eye to eye.

(Phil. 4: 5). All have been slumbering; could no longer forbear. The time for the Scriptures, that the same events in to see him, and to be with him. Do thou, my soul, beware, lest thou in sleep sink all have been glad to forget the fearful judgment had come, and there was no kind are repeatedly to occur; but not 2d, It is a joyous hope. God is our down,
Lest thou be given o'er to death, and lose the gold- and unwelcome truth. But nevertheless, refuge but under the shelter of the scar- one that identically the same event is to joy. The highest joy has an element of But light thy lamp, and feed it well, and make it (Rev. 1: 7). Men may, indeed, deride, uge there is safe, but nowhere else. Those tilences. Though resembling each other Bridegroom, is solemn, it is also joyous. bright with oil;

who knowest not how soon may sound the cry at the fact. The word of the word of the word of the word of the are always most ready to talk of the in their general characteristics, as wars wars who knowest not how soon may sound the cry at the fact. The word of the are always most ready to talk of the in their general characteristics, as wars wars was and doubt the fact. The word of the are always most ready to talk of the in their general characteristics, as wars wars was and reveals the fact. The word of the are always most ready to talk of the in their general characteristics, as wars was and reveals the fact. The word of the are always most ready to talk of the in their general characteristics, as wars was a sound the cry at the fact. train, to which each belonged. The have no reason to mourn, or to be ent leaders, and attended with the love of God is resting upon you, the slaughter of different individuals. The kingdom of heaven is opened to you; the time of Noah, came suddenly upon But where was Rahab in the de- earthquakes were not to be repetitions Jesus by his own blood has prevailed, the world, and all except the eight per- struction? Her house was upon the of each other, in the same locality, but and we, with him, have entered into the sons in the ark perished, so will the com- wall, the very wall which tottered and were to have their scenes "in divers holy of holies. In all trials we have his

> ministry' one crucifixion, one burial, one our hearts be praise. resurrection, one ascension and glorifica- Have you heard the voice of Jesus? tion of the Son of God. There is to be with joy think also of Christ's returnbut one corporeal death of the same in- saying, "Come unto me;" and are you dividual; one resurrection of the same living in the sound of that "come" individual saints to life and glory; and If so, you will surely hear that same one resurrection of the unholy dead to blessed voice say, "Come, ye blessed of shame and everlasting contempt. And my Father, inherit the kingdom preso of all other events foreshown in the pared for you from the foundation of prophecies, whether they are revealed the world"; for his body was broken, through symbols, or foretold in lan- and his blood shed, that when he comes, guage. There is to be but one series of all who trust in him may be with him for Far, far away, amid realms of light, rulers of the western Roman empire ever. seven vials are the only vials that are to being. be poured. The inflictions foreshown under these last, are, accordingly ex- living within us; we have already the pressly denominated "the last plagues."

"TILL HE COME."

I wish to speak to you this evening on the prospect of the return of our blessed Saviour, Jesus Christ. When the Lord's Supper is celebrated, we remember Jesus in the past, how he died for us on the cross; we think of Jesus in the present, how he lives and intercedes for us; and we look forward to the future, when he shall come again and receive us to himself. These three facts are before us

ing when on that last night he gave his Christ is here, Christ crucified, who is three evangelists record it, that he said, ever liveth to make intercession for us. "I will not drink henceforth of this fruit of the vine until that day when I drink it rest then in Jesus, with fullness of peace, new with you in my Father's kingdom;" ye do show the Lord's death till he come."

must look forward to his second coming. cross, to rejoice with his disciples, look-

On the eve of the crucifixion, he was aging them, and he gave unto them this Herald. supper as an emblem of his faithfulness and unchanging love. Jesus will come again. As surely as he lived and died upon the cross, and as surely as he is seated now on the right hand of the his saints with him, and give the crown of righteousness to all who love him. "All the people were very attentive to hear This is the great hope of the Christian.

1st, It is a solemn hope. Even the beloved disciple John fell at his feet as one dead, when he beheld the Lord novelty of the thing was over, heeded it from all this destruction? You hear would be no means of knowing when of the Lord's return solemnizes us; it Christ in his heavenly glory. This hope makes our whole life grave and earnest; ding crest, and stern, warlike aspect of day morning, Aug. 4th. The regular of Paul's prison sermons. The theme of pearing of our great God and Saviour,

There are indeed many predictions in Lord Jesus, expecting when he appears

they were not to be the same individual cry, "Holy, holy, holy!" and while the

and earthquakes, they were not to be all that is sorrowful and alarming; a identical repetitions of the first in the festival has been prepared for you; you wars were to be between different na- afraid; your sin is forgiven, your guilt tions, or at different times, under differ- is cancelled, your burden is removed; sympathy, in all difficulties his strength, There is to be one incarnation, one in all perplexities his guidance. Let all

symbolized by the beast from the sea, Rev. 13: 1-3; there is to be but one hortations to Christians have reference conquest of that empire by Goths and to the second coming of the Lord. As Vandals from the north of Europe or expecting to be with and like Jesus, to Whose streets by the feet of the sinless are trod. before God" (Rom. 3: 19). And what, unto the people, "Shout for the Lord Lord Jesus himself said, "Whosoever Asia; there is to be but one irruption of be joined to him in an everlasting union, They roam through the gardens of endless spring; Saracens from Arabia under Mahomet a Christian cannot lead a sinful, trifling Saracens from Arabia under Mahomet a Christian cannot lead a shrui, trilling while the echoing domes of the palace ring with the hymns of the angels that shout and sing. ern Africa, and a part of Europe. There the emptiness of the world, and adorn house that will be preserved from the when the people heard the sound of the the floods came, and the winds blew, and is to be but one conquest of the same yourself with all that is precious in the fearful ruin,—a house made of living trumpet, and the people shouted with a beat upon that house; and it fell not: territory by Seljukians, Moguls and sight of God. To you, who are his disstones, sprinkled with the blood. All great shout, that the wall fell down flat, for it was founded upon a rock" (Matt. Turks, and establishment and support of ciples, he says, "Learn of me, for I am who trust in the precious blood of Christ so that the people went up into the city, 7: 24, 25). It is not merely hearing an empire for more than 800 years. The meek and lowly of heart." If you cher- Where to breathe the sweet air yields a bliss up compose that household. Oh, flee then, and they and take refuge there! Soon, soon will took the city. And they utterly deonly trumpets that are to be blown; the ert an elevating influence on your whole

> 4th, It is a vital hope. We have it earnest, the foretaste of the inheritance. It is a lively hope, because Christ, even

Jesus is no stranger to us; when we see him, we shall be like him; but even now, to some extent, we see him, and are like him. Then will be the marriage of Hearer's Notes of an Address by Adolph Saphir, on Lord's Day Even-ing, October 3, 1869. promised in this hope we now possess in essence and germ, though miniature, for he who died for us now lives in us. He gives himself to us to be the root of all our life, the source of all our joy; and when we sit at this table, our hope is his return, the coming of Jesus, when our union with him, begun on earth, will be perfected in glory.

5th. It is a lively hope, the nature of which we understand, because it is ours when we thus show the death of the by the Holy Spirit given to us. May the Lord give us to realize it! Put all your Jesus himself dwelt on his future com- trust in Jesus; let none be afraid, for disciples the bread and the wine. All risen, and gone into heaven, where he

Christ is ours, and sin is taken away; and the assurance of faith: then will his and the apostle Paul likewise says, "As oft return be in you a solemn hope, a joyous as ye eat this bread and drink this cup, hope, a purifying hope. And let each one, as he rests on Jesus, again give him-To be in sympathy with Jesus, we also self to Jesus to be his, body, soul, and spirit, for time and eternity, with all that | itual interest was manifest; quite a num-It was wonderful strength which enabled he is and has, his thoughts, desires, im-Jesus, in the prospect of his great agony aginations, actions; move and live in in Gethsemane, and his death on the Jesus. Say again, "I am Thine, dwell Thou in me;" then will it be also a vital current so strong that, as one remarked, ing past and beyond all the sorrow to hope. For only when we live to Christ the time when he should return in bright- will he give us rest, putting his yoke and ness and joy to receive his people to him-burden upon us. We shall then find rest in the rest of Jesus, and then, when Jesus comes, they who are ready shall go full of peace, comforting and encour- in to the marriage. Amen !- British

GOD WITH US."

"Let not God speak with us, lest we die."-Exod. 20: 19.
"The Word was God . . , And the Word Father, so surely he will return, and all was made flesh and dwelt among us."-John 1

> There is a beautiful story in ancient poetry. A great warrior, the hero of these seasons are as oases in the desert, Troy, clad in fierce armor, stretches out | but as disease invaded our ranks we were his arms to embrace his child before he reminded that even "this is not our rest." goes to the field of battle. The child is afraid of the dazzling helmet and nod-

and if we do no wrong to our neighbor; time, and left in exile through several Lord of glory, he shall be made mani- heart beating within that panoply of delegates and reports from local Confersteel. The father unbinds his glittering ences will be solicited, and only from BEHOLD, THE BRIDEGROOM COMETH. Dear reader, is not this the very pre-land the world? Warning after warn- punish us like the rest of the wicked." a third captivity may follow the second, He who expects the Lord Jesus cannot helmet, lays aside his fierce armor, and churches that are not within the bounds the bounds. Behold, the Bridgeroom cometh in the middle of ing has been sent to it, that the Lord is But remember Jericho. Man, woman, and a fourth the third, and so on forev- lead a trifling life. Is is an awful thing comes to his child with outstretched arms of a local Conference. Systematic Becoming; but it sounds in men's ears as and child, the infant at the breast, and er? What an impeachment of the truth to live, a solemn thing to belong to the and tender words of love. And the nevolence called forth much remark and And blest is he whose loins are girt, whose lamp is but a foolish report. Indeed, so forget the hoary-headed old man, all alike per and wisdom of the Most High it is, to ten virgins who have gone forth to meet child shrinks from him no longer, but interest, and a plan, arranged by a comburning bright;
But woe to that dull servant whom the Master ful of it have men been, that it now ished at the Lord's command. They impute to him such a method of prediction to meet the Bridegroom; it is a solemn thing to runs to his arms, pillows its head upon mittee, was adopted and recommended be a Christian going forth to meet the his bosom, and receives his parting em- for execution. This seems to be an enbrace and kiss. So men are afraid of couraging feature in the work, and should God when he appears in his majesty and enlist the hearty support of every child of terribleness. They think of his omnipo- God. The general missionary, Elder G. tence, his glory, the awfulness of his W. Burnham, should have the prayers and the word of the Lord standeth sure. let line. God is, indeed, most merciful take place more than once. Christ fore- ave in it; even the angels, who rejoice throne, the terror of his justice, and sympathy of the membership through-"Behold, he cometh with clouds; and and gracious; he has given the blood of showed that there were to be wars, earth- before God continually, are filled with shrink back from him. But as this fa- out the land. Help after a godly sort and thus
Cry, "Holy, holy, holy God, have mercy upon us!" every eye shall see him, and they also his own Son for guilty sinners; he points quakes and famines and pestilences; but awe and reverence, veil their faces, and ther laid aside his fierce armor and came should not be forgotten. We may hope to his child in all the tenderness of pa- that the action in this matter is a step in the earth shall wail because of him" love. The sinner that has sought a ref- wars and earthquakes, famines and pes- prospect of seeing Jesus, our heavenly ternal affection, so God vails his glory the right direction; this was the general and splendor and awfulness, and reveals expression of all concerned.

Communications.

aspect of love.

Articles not dissented from will not be understood communications on prophetic subjects irrespective of any views which we cherish,—correspondents being responsible for the sentiments they advance.

GCD'S BEAUTIFUL CITY.

Dear Orrock:-A brother in Canada once requested a copy of the poem I composed entitled, "The Beautiful City." I had none in print to spare and can only copy it now and furnish it for publication in your columns,-through which it may reach him who requested it. I am not sure but you once published it, but perhaps it will bear republication. May God bless you, dear brother.

Yours, D. T. TAYLOR. Rouses' Point, N. Y.

Hid deep in the azure beyond our sight, Stands a beautiful city-so high and bright,-Where is known no sorrow, nor death, nor night,

Beautiful city!
O blest abode! O home of God! They crowd all the portals on rushing wing;

Hark! Hark, again! the angelic strain, -As gleams through the crystal that burnished train. There the life-fires brighten, and burn, and roll Over diamonds that sparkle, o'er sands of gold;

And the dwellers immortal will never grow old. Beautiful city! We pierce the skies with longing eyes And yearn to inherit the golden prize.

It is said that the King in his power sublime. When the last sands drop from the glass of Time, And our world shall be robed in her Eden prime, Will bring down that city to gladden earth's clime Beautiful city!

Bright capital, where saints will dwell And reign on the throne with Immanuel. As jewels flash on the brow of a queen,-As the jasper and ruby in crowns are seen,-God's city, wrapped in its silver sheen, Will be set like a gem in the New Earth's green: Beantiful city!

City of flowers and peaceful bowers! Come down and illumine this dark world of ours! I have heard in that city they wait for me; That its gates stand open wide and free; That the ransomed the King in his heanty shall so And live in his presence eternally. Beautiful city! In royal state blest mansions wait,

And becken us in through the pearly gate. I shall go where the summers will always bloom; I shall walk no more amid trial and gloom: I shall bid farewell to the withering tomb; I shall deck my brow with the conqueror's plume Beautiful city!

Let us enter in, a crown to win! Our words but half tell of the glory within.

HEBRON CAMP IN 1873-WHAT I SAW AND HEARD

'Yet the work presses, and the hands hang down And in much weeping is the good seed sown Oh! for the harvest, and the bringing home, Oh! for the Master's presence with his own, Father, 'Thy kingdom come.'"

THE CAMP-MEETING.

Services commenced Thursday morning July 31st, and from that time grew in interest until the close. A deep, spirber renewed their vows and a dozen or more started for the kingdom. The social meetings were so interesting and the it seemed at times almost impossible to "shut down the gate." The sermons and exhortations were generally very instructive and of a practical or doctrinal character. The attendance at the meeting was larger than ever before; all of the cottages were occupied, though quite a number of new ones have been erected the past year. During the meeting we were blest with delightful weather-a few refreshing showers cooled the air and laid the dust. We seemed to dwell in quiet; away from the bustle and noise of the world, and to a great extent separate from its wickedness, we enjoyed the fellowship of saints. To very many

his father, and shrinks back in terror and business was transacted. The constitu-

at the Israelites who could thus vainly sciences by saying, "God is merciful; ets, be carried into captivity a second with his angels and saints, when, as the alarm. But there is a loving, tender tion was so revised, that in the future

American Millennial Association,

The publication of a Pre-Millennial periodical (monthly or oftener), the issue of Books and Tracts calculated to instruct on the subject of Prophecy and of a practical character, and the support of Ministers or Colporteurs in destitute fields of labor.

BOARD OF OFFICERS FOR 1873-4. President: REV. JOHN PEARSON, Newburyport Mass.
Vice-Presidents: Josiah Litch, D. Bosworth,
H. Bundy, A. W. Brown, Dr. T. Wardle and
Samuri Prior.

Recording Secretary: REV. H. CANFIELD, North

Boston, Mass., Nov., 1858, has for ITS OBJECT

THE ASSOCIATION.

The American Millennial Association met Thursday afternoon, August 7th. The reports were given, committees appointed and funds raised. Everything in the business department of our work will, we trust, be pushed forward with renewed vigor. This seemed to be the wish of many. But individual action is necessary in order to its accomplishment.

AN EPITOME OF SERMONS.

Elder H. Bundy, now of Concord, N. H., preached from Isa. 61: 1, 2. As we read in the New Testament, this prophecy was fulfilled more than seven hundred years after it was uttered. The Spirit of God is necessary for all of Christ's ministers, as well as for him. Prophets, priests and kings were anointed anciently. The oil was typical of the Spirit of God. Jesus is the antitype of the three; being our Prophet, Priest and King. To the meek the gospel has always been good tidings. (This was illustrated by reference to Simeon, Anna, Nathanael and others). The work of Messiah was also "to bind up the brokenhearted, proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." While this was emphatically the work of the Master, the proclamation of the gospel belongs also to us as his ministers, and our mission includes the announcement of "the day of vengeance of our God."

Elder I. H. Shipman of Lisbon, N. H., spoke from 1 John 4: 16, "God is love." He remarked that love is the ruling principle exhibited in God's dealings with us. The fact that "while we were yet sinners Christ died for us,"-that God gave his Son to die for us when we were ungodly,-is the clearest exhibition and proof of the truth of the text. But there is great danger of laying too much stress upon this text to the exclusion of others-like Heb. 12: 29, where we read, "God is a consuming fire." His loving nature does not exclude his justice; and often that which he has been pleased to do, which appears to us as an exhibition of wrath, is done in love to his children. The apostle refers to judgments sent and threatenings not yet fulfilled in his assertion that "God is a consuming fire." The destruction of the cities of the Plain, the descent of fire on the enemies of Elijah, the fate of those who "offered strange fire," the declaration of John in relation to Christ's burning up the chaff, Christ's own words that the wicked shall depart "into everlasting fire," and many other portions both of the Old and New Testaments, all go to confirm the apostle's declaration. God's ruling principle of love is imparted to all his children, and only while we "abide in love" do we abide in God. Hence the apostle's declaration to the Corinthians in 1 Cor. 13: 1-3, shows we are nothing without love. In writing to the Ephesians (chap. 3: 14-21) he shows what that love will do if embraced and cherished; that such as become "rooted and grounded" in it go on till they are represented as a family or household in heaven. The necessity of retaining that blessed grace and the results of a departure from it are set forth most clearly in Rev. 2: 1-7, where it appears the Ephesians had retained every other good thing but this, and the Master said that except they remembered from whence they had fallen and repented and obtained their former love he would remove the candlestick out of its place. Do we not need this holy love as much as they did? If nothing could be done without it then can there be now? May God grant a wonderful increase of it, till it shall develop itself in making us kind and affectionate as a loving family. Then we shall want to see all the members of the family together, with our

Elder H. Canfield of No. Attleboro', Mass., delivered a sermon on Acts 28: 24, "And some believed the things which were spoken, and some believed not." There is nothing wonderful or singular

Father and elder Brother in our blessed,

eternal home.

1. What Paul preached. We may learn what this was from his epistles. They contain all the essentials of the glad tidings of salvation. To the Colossians he speaks of "the mystery" which hath been hid from ages, but was now made manifest-" Christ in you the hope of glory." This "mystery" was the burden of his preaching. To Timothy he speaks of "one God and one Mediator," who gave himself a ransom for all. His preaching was high-toned. He was determined not to know anything but Christ crucified. His preaching took in the whole scheme of salvation from the suffering to the glory. He spoke of the atonement, of the literal death and resurrection of Christ-and consequently of the resurrection of the dead, of the ascension, intercessory work and coming again of Christ; of the judgment and the restitution of all things. He preached the kingdom of God, and the key to the vast treasures of this kingdom is, "Only believe."

2. The difference in the reception of this gospel. About the same results have been seen from that day to this in con- sented the passing away of Israel's comnection with every gospel sermon: some have believed and some have not believed. It is strange that men become so "alienated from the life of God" as to "choose death rather than life." It is the most remarkable thing connected with our race. For a time it appeared as if Christ's was an exception: the whole city came out to hear him, but when they heard his words they "beggedhim to depart out of their coasts."-They heard him-but simply said.

"Whence hath this man this wisdom and these mighty works? and they were offended in him." The same was the treatment of the apostles and disciples. This opens up to us the evil of the human mind. Talk about educating men to be good! I would not like to try it. The whole matter of our salvation is decided by our will: "I will," brings salvation; "I will not," brings condemnation. There is no one but can decide

3. What is the result of this difference! Does believing or not believing affect our future destiny? What do you think about it? Do you expect to put off being purified now, and at some fugoes up continually and yet he is good. The theory which destroys future punishment takes the responsibility of sayhe will. You thus destroy all the hopes word taken up with such awful state-Mark 9: 43-48? Why did Christ say, for these things? The apostle speaks of the goodness of God, but also of the severity. It is more pleasant to speak of were drawn forth by the love of his

heart. Oh, then, believe and be saved. Elder D. Bosworth of Bristol, Vt., gave a sermon from Rev. 7: 13-17. When Jesus was closing up his mission. he said he had many things to say which his disciples could not then bear. They are contained in this Book of Revelation. The speaker said he did not intend nor to open the seals. But he found that there was a blessing for him who reads, hears and keeps the things written therein (Rev. 1: 3), and he wished to investigate a portion of the book. An elder comes to the seer, and asks him, "What are these arrayed in white robes and whence came they?" John replied. "Sir, thou knowest,"—as much as to say, I want to know. We find "a great multitude" spoken of previously; the people of God, though a "little flock," in their scattered condition, when brought together will constitute a vast multitude,

that no man can number. John saw the congregated flock-those who had been redeemed down through the ages. It is of all nations, or "out of all nations," out of every kindred and people and tongue, not all of them but some of each. They "stood before the throne"; this will be our right through the blood of the Lamb. They shall stand while in white robes; the white robes are "the righteousness of the saints." They are not taken from among the angels but from sinners; they are not in the angels' place but the nearest to the throne. "And palms in their hands"; they are victors now, they had been warring, but are counted as conquerors. "These are they which came out of great tribulation." When we walk in God's appointed way we shall suffer persecution; so have all members of the church of God. "They have washed their robes, therefore are they before the throne of God, and serve him day and night in his temple." They shall praise him through the ceaseless ages of eternity. "He shall dwell among them, and they shall hunger no more," we cannot understand what it the dark cloud by the Sun of Righteousis not to hunger any more; here we are troubled to know "what shall I eat." They shall thirst no more, "neither shall the sun light on them,"-no sun-strokes there. Then comes the reason: "for the Lamb which is in the midst of the throne shall lead them." All our wants will be

"the Kingdom of God." The record away to the saints' home, he exclaimed: and the glorious appearing of the great that we have Christ with us, and thus says many came to the meeting, and it "This is all for me and thee." Sinner! was long,-from morning till evening. will you go with us? Come, hear, and your soul shall live. (To be continued.)

BOSTON, WEDNESDAY, SEPT. 3, 1873.

THE LORD'S SUPPER AT HEBRON

The Advent Herald.

CAMP. The Communion season at Camp Hebron, Saturday evening, Aug. 9th, was one of blessing and profit. After the singing of a hymn we called attention to three brief portions of Scripture, viz. Exod. 12: 21-23; Luke 22: 14-20; 1 Cor. 11: 23-26,-the first as showing the position of the Israelite on the night of the first paschal feast: the bason of blood was behind him (v. 21), the sword of judgment about to descend upon the land of Egypt before him (v. 23), and he with his family safe in the house besprinkled with the blood of the slain lamb (v. 22); so the Christian has the Cross behind him, the judgment of the world before him, while he is safe through "the sprinkling of the blood of Jesus Christ." The second passage prememorative ordinance—the passover, and the introduction of the Christian's com memorative ordinance—the Lord's supper. And the third fixed the mind on "the Lord's death" in the past, the Lord's coming, in the future, and the Lord's supper as the grand arch spaning the dispensation, reaching from Christ's first coming to his return in glory. The supper was regarded as a continual feastbegan with Christ's personal presence, carried on from generation to generation during his absence, and terminated by his personal presence and "the marriage supper of the Lamb." Dr. J. Litch assisted us at the table, deacons from different Churches distributed the elements, and words of exhortation and of holy song filled up the time of service. Near the close Elder J. Pearson read a letter from our venerable brother, REV. HENRY

DANA WARD, which we give below :-

To the Rev. J. Pearson and the Brethren now assembled at Hebron, Mass.—Be-loved in the Lord Jesus Christ:—

The God of all grace permits me to speak, though not to meet with youpraise his holy name! He works, and none can hinder; he purposes and brings ture time be purified by purgatorial fires? it to pass. He makes the wrath of man Some profess to trust in God's goodness; to praise him, and much more the love but the wail of the suffering and dying of Jesus, "by whom and for whom all things were created, and he is before all things, and by him all things consist' (Col. 1: 16). Incomprehensibly great ing that God will not do what he says and glorious, "O Lord, thou art our Father; we are the clay, thou art the of the human family. Why is God's potter." The times and the seasons are with God. We can neither search out ments concerning human destiny as are him nor them to perfection. But we found in Psa. 9: 17; Matt. 7: 13, 14; know him and also Christ whom he sent, and will send again, "when the times of "He that believeth and is baptized shall refreshing [reviving or breathing again] be saved, and he that believeth not shall shall come from the presence of the be damned"? Is he triffing with us- Lord" with "restitution of all things he who is love incarnate? He is not try- which God hath spoken by the mouth ing to frighten anybody, but he means of all his holy prophets since the world what he has said. And who is sufficient began." The chosen people at his first coming rejected Jesus, and put him to death; and now his citizens reject the idea of his coming again to dwell with the goodness, but the words of wrath his redeemed on the earth! Now as of old his people insist on his kingdom in this world,—the Jews in a political form, Christians in a spiritual regency, subject to death, "the king of terrors!" The Jews cannot entertain the hope of a kingdom to come beyond time, and Christendom cannot entertain the hope of the Lord's coming "in the regeneration," to sit in the throne of his glory, to enter into the chronology of the text, and his apostles to sit on twelve thrones with him (Matt. 19: 28). Such testimony of Jesus runs counter to the carnal man; and although declared by the Lord and confirmed by his miracles, neither Jerusalem, nor yet Christendom, gives up the conviction of possessing this world yet for the realm of their several kingdoms. Jerusalem's mistake fulfilled the prophecies, and accomplished the divine purposes, together with the ruin of

Christendom's mistake leads many to forestall for their pride, and for the gratification of the flesh-to heap together treasures for the last days, that having much goods in store they may eat and drink and be merry; while others envy them, and covet riches, forgetful of "holiness, without which no man shall see the Lord." Thus the hope of the kingdom of this world becomes "a savor of death unto death in them that perish," who are "walking after their own lusts the wicked flee away. They are clothed and saying, Where is the promise of his

We labor and patiently wait, neither doubting the Lord's promise, nor withholding his truth, nor embarassing it ple with whom they are at war. (2.) grievously with outside questions about the heathen, the dead, the times, the sects, or the hidden things of God. But we labor to bring all men to the knowledge of Christ and his salvation, that which the people will not enter, but carthey may be found of him in peace at ry to them where they are our Master's his appearing. I speak not for myself, message. (3.) An ambassador has the but for holy truth. Men of understanding and of learning in the churches are a thought for God's ambassadors! (4.) usually so absorbed in the cares and the | The nation is judged of by its ambassa duties of their station, that they have. dor, to a considerable extent. What scarcely time to consider a single topic, much less a rainbow of topics, outside of the traditions, reflected though it be on ness in beautiful colors, all harmonious and rejected One, having nowhere to lay in themselves, and with the analogy of his head. Are we content to walk along the faith once delivered to the saints. with Jesus? In walking with Jesus we And should one, being struck with the find it is (1.) a happy walk. Not as glory and the power of the new form of the world thinks happiness to be. (2.) the truth, attempt once to publish it, he It is a profitable walk. So Abraham becomes liable to be misinterpreted and found it in walking with God. (3.) It is supplied; all sources of grief shall be injured. This excites our lively sympa- a solitary thing. Our happy meetings dried up. Our Elder Brother shall wipe thy with them in every land who are are but an oasis; as a rule, our walk gets

God and our Saviour Jesus Christ,"- we shall be helpful to others. with nothing between.

Forty years are now completed (parfor seven years before the best known know how. clergymen of those two denominations, together with leading Baptists, Methodists, and Episcopalians. Then the cry of the Advent in a certain time reached me; and, sacrificing the time-question, to the grand question-Shall we look for the Lord? shall we expect this coming, till he appears? shall we labor and patiently wait in hope of his appearing? I attended in Boston the first convention from which yours has descended, and after four years entered the min-

I looked for sympathy among my clerical brethren with yearnings of heart. But no; the Jewish question smothered that hope. For, if the carnal Israel are to come home to Jerusalem in bondage before the Lord shall reckon with his servants, then the hope of hearing from the lips of the Blessed, "Enter thou into the joy of thy Lord," becomes postponed for a long time. And if the covenant promises are the property of the carnal Israel, then I have no part in them. On the other side, my brethren who regard the carnal race as the seed of promise, (which they that have formed any decided opinion on the subject for the most part do, both in this country and in Great Britain)—these brethren think one must be hopelessly blind, that reads the Bible and yet doubts the return of the scatrered nation to this wretched city. Thus while there is no strife, neither is there

much sympathy. Giants of our day in learning and science, in arts and engineering, in state craft and in the churches, all agree to hope for this world's glory, to come through the natural forces in our present organisms. This hope stimulates vast enterprises that are crowned with astonshing success in every department, espeially in publishing the gospel among all the unbelieving nations, and making Christendom the wonder of their kings. The Lord, who by the Assyrian for his battle-axe smote Samaria and Jerusalem, and by the Jews testifies against themselves his truth to all generations, also overrules this great Babylon for accomlishing the body of his elect, and bring ing forth the new creation under the scentre of righteousness-which is the sceptre of thy kingdom, O God-over the whole earth forever and ever. It is marvellous that Christendom is flattering itself now, as Jerusalem did of old, when in the height of hope of universal dominion, it fell into lasting ruin. Leaving the judgment, for "behold the Judge standeth before the door," we follow Christ crucified, bearing our cross here in hope to be glorified with him at his appearing and kingdom. "Wherefore," saith St. Peter, "gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;' and "as ye go preach," as Jesus bids, saying; "The kingdom of God is come nigh unto you"; -in full sympathy with St. Paul at Ephesus, "warning every one night and day with tears." Happy are they who so preach, and "blessed are people that know the joyful sound." Accept this testimonial of fraternal regard. And "as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."

HENRY DANA WARD. Philadelphia, Aug. 4, 1873.

PRACTICAL THOUGHTS.

In two of our British exchanges we notice a report of a "Believers' Meeting" held early in July in Dublin, from which we glean the following suggestive, practical paragraphs :-

Mr. H. Moorhouse spoke on the character and responsibilities of Christians as ambassadors. (1.) Ambassadors are sent not to their own people, nor to peo-They must go to whom they are sent, not expect them to come to them: so we should go to the world, not confine ourselves to churches and chapels, into power of his nation behind him. What manner of people ought God's ambassadors to be?

Mr. Ker directed the mind very solemnly to Jesus as the hated, despised, away our tears. As a brother looked meekly "looking for that blessed hope, more and more solitary. Let it be ours

Dr. Mackay spoke on 1 Chron. 12: 31 -men of war "that could keep rank," don the testimony) since I first discover- who came with a perfect heart to make ed the vanity of the hope of the king- David king. That is what we want, the dom of this world-discovered, that our power to keep rank-to keep each in our true hope is that of Israel (Acts 26: 20) own place—and all steadily bent on the in Jesus and the resurrection, -discov- exaltation, not of self, but of Jesus, "to ered, that the conversion of this world is make David king." The nearer we keep not promised; but "the restitution of to Christ the closer we shall draw to all things" is, together with "the re- each other; the rays of light all condemption of our body"; -and discov- verge in the sun-the pressure of the ered, that the promised kingdom of God one side is as much needed as that of the s not come, but is to come with our other to sustain the arch. He closed Lord Jesus Christ from heaven :--whose with an exhortation to advance; to adkingdom is not of a thousand years, but vance together, keeping rank; none an everlasting kingdom; for "he shall rushing forward before the rest, but reign over the house of Jacob forever, each helping on those next him; and aland of his kingdom there shall be no luded to the contrast between French end." This startling discovery, as a lay and English soldiers: the French admember of the Presbyterian church in vance in hot haste and then go back; the city of New York and also of the the English advance slowly, but never Congregational church in Massachusetts, go back. Let us be like the soldier who I brought personally from time to time | could not sound a retreat; who did uot

'VERY SUGGESTIVE."

The following appears as an item in the editorial department of the Advent Christian Times of July 22nd :-

"The recent French experiment reported in the New York World, and copied into other periodicals, of the transfer of the brains of one man into the head of another man while under the influence of chloroform, if true, is very suggestive; for it is claimed that the experiment proved that the man thus deprived f his own brains, and possessed of the brains of another man, when he had recovered from the effects of the cruel experinent, could remember nothing of history, but could remember events in the history of the other man -remember the relatives of the other man, etc. Does the brain think? or is the thinking done by an inside personality who operates through the brain as we are sometimes told? If the latter, is that personality so small that it lives in the brains, and can be transferred with the brains? Then is not this a case of compulsive transmigration of soul?"

"Very suggestive" indeed is this

French experiment." It suggests a new way of making Christians, and the discovery may be turned to good account. We are informed that when the brains of the dead wine-seller were transferred to the skull of the soldier he was a soldier no longer-he had forgotten all about the deed of murder committed, his military life and former associates, and was mentally connected with an entirely different department of society; knew the price of liquors, etc. Now on the principle of this wonderful "experiment" how easy it would be to take some condemned criminal in one of our prisons—the most desperate character that can be found, and when some good deacon dies just transfer his brains to the desperado's skull, and if the surgeons do their duty well and faithfully, o, the prisoner is a Christian, and may be let out as one of the most respectable members of society! What a pity the discovery was not made so long ago, that the brains of the first Pope could the Lord's Supper was administered, after have been transferred to the skull of his an interesting and instructive discourse successor and so on down, and thus the on the typical bearings of the Passover Roman Catholic church have had a papal succession more complete than it has had, and the Protestant church have had less occasion to be divided in opinion respecting "the man of sin!" But such regrets are useless: the discovery is just made, and we must make the most of it at this late day, and so would advise that it be turned at once to the practical purpose of transforming human demons into deacons, murderers into ministers, and wicked people generally into Chris-

But is the account of the "French experiment" true? We have not said it was. Some who do not believe that the soul and spirit (which according to the Scriptures leave the body at death) exist in consciousness after death may swallow it down for truth as easily as they would a dose of homeopathic pills, but for our own part we have not seen sufficient evidence to convince us of its truth. The avidity with which materialists seize the report of the "experiment" and publish it seems to us "very suggestive"-but of what we will not say.

THE FOUR WATCHES.

"Please give us your thoughts on the four watches of Mark 13: 35.

We see no difficulty in the passage. Both the Jews and Romans at the time of Christ's first advent divided the night into four watches: the "evening" watch began at sun-setting and ended at nine, the "midnight" watch ended at twelve; the "cock-crowing" at three in the morning, and "the fourth watch" (Matt. 14: 25) ended at six. Our Lord in view of his ascension to heaven, his personal absence for a season from his waiting and working church, and his promised return, compares himself to "a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch; and as the door-porter -whose office it would be to look out for approaching travellers and to keep out thieves and intruders-by not knowing the precise time of night in which the master would return, would be required to watch a stranger. Although a Baptist, I have reasonable that the minister who is called Elder I. R. Gates writes from Philadelphia constantly; so the church, not knowing precisely when Christ will come is re- and it has become a great favorite in the parish is entitled to remembrance, and it "I arrived home from Camp Hebron quired to be ever ready and on the out- family; we feel as though we could give is an imposition upon the cloth to avoid in good health and found all well. Bro. look for him. This is the great lesson up almost any other paper rather than the this obligation under the plea that the Wm. Marks of Toronto, Canada, accomtaught by the parable.

We may safely conclude, (1) that we

ways on our guard; we are to keep our sponse from my inmost soul. How I brother also collects all bills, but with souls in a wakeful, lively state, prepared should liked to have been in Hebron at the clergy service is rendered but never at any time to meet our Master; we are the camp-meeting, and joined with the is recognized as it should be. to beware of anything like spiritual leth- dear people of God, in prayer and songs We do not of course comment upon argy, dullness, deadness and torpor. The of praise, and heard anew the gospel of duties of this nature rendered by pastors company, the employment of time, the the Kingdom from the lips of the living who assume the parochial work of absociety which induces us to forget Christ preachers. I suppose Dr. Litch was sent colleagues, but we are speaking of and his second Advent, should be marked, there; I should be glad indeed to see pastors who are summoned by strangers noted and avoided. 'Let us not sleep him! Give him my warmest Christian to make a sacrifice of time to suit the as do others, says the apostle, 'but let love and greeting. From him I learned convenience of those who have no other us watch and be sober' (1 Thess. 5: 6)." "the way of the Lord more perfectly." claim upon them than that which is cover-

Correspondence.

"Then they that feared the Lord spake often one treasure. o another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought

CENTRE COUNTY CAMP-MEETING.

This year will be known in Central Pennsylvania as "Camp-meeting year." Four or five different denominations held camp-meeting services at the same time, within a radius of thirty miles. Commencing about the middle of August, these open-air, religious services continue till the early part of September. These meetings, I am informed, have been generally well attended-notwithstanding the abundance of rain which has fallen, swelling to an unusual height anything but comfortable. But an interest in any cause overcomes a multitude of obstacles.

I attended the first camp-meeting ever heid in Centre County in honor of the Coming King, twenty-five years ago, and have since that time attended quite a number. The blessed fruits of the first camp-meeting are yet found among the ridges of the Alleghanies.

The recent meeting, though not in the most eligible location, was an exceedingly interesting one. The Camp was in Elder Zeigler's district—seven of his churches being represented. Quite a good representation from some of the churches under the charge of Elder Aldred, added interest to the meeting. A most heavenly state of unity prevailed throughout the meeting. Such a state of perfect oneness among the members of the churches is rarely found. The result was, the social meetings were most

The religious services were as follows: -All tent-occupants were called to the stand for family prayers before breakfast. At 8 A. M. Bible-class. (Paul's letter to the Colossians was the lesson. This proved very profitable).

Following this social service, there was preaching.

Three sermons a day, preceded by social meeting, filled up the time, and gave all an opportunity of improving their

The ordinances of God's house were scripturally attended to. On Monday, August 25th, we repaired to the water, where Elder Zeigler buried nine happy souls in baptism. It was a solemn and impressive service. On Tuesday, 26th,

by Elder Swartz. The weather during this meeting was all that could be desired. Sabbath was a most perfect day. The order was most excellent. The attendance was good of preaching on the Sabbath to not a pocket nerves into life and equity. few to whom I preached the same gospel

twenty-five years ago. The great day will disclose the results of these labors, and I have no doubt that in the great harvest sheaves for the Lord's of our city chapels who was called to at-

prayer. A number professed faith in the nected with one of our fashionable churchblood of atonement and cleansing. May es, but ministers to a humble parish, the they hold fast the profession of their mortality among his worshippers might faith without wavering unto the end.

The interest was so great Tuesday rooms or want of rest and recreation. We evening (the time for closing,) that it were informed, however, that not one of was deemed best to continue the meet- the applications for his services came from ing, and it was adjourned to the two families who attended his chapel. He had nearest churches—Marsh Creek and Cen- been summoned by parties whose regutral-where brethren Zeigler and Aldred lar pastors were absent from the city, and were to "preach the word." May the in one instance by a family not too poor word of the Lord continue to have a free to contribute to sustain public worship, course, run and be glorified, until those though they were without any regular mountain ridges shall be made vocal church upon which they had a claim. with Emmanuel's praise.

changes in this region within a quarter and no suggestion emanated from him of a century. There are more churches that such services were not properly withnow than there were believers twenty- in the range of his legitimate duties. It five years ago. The gospel of the king- appears to us, however, that the requiredom was established here amid fightings ment of such duties is an imposition, and fears, but it has a hold of the public while the question of remuneration is mind, which neither human nor Satanic not one which should be omitted when it agency can destroy.

stand, and happy is he, who in heart and of parish work for which an equivalent life shall be found in perfect harmony is paid to a settled pastor. It may be with the divine purpose. "Thy people urged that this is Christian work, and to shall be willing in the day of thy pow- speak of renumeration is a degradation L. OSLER. Sterling Run, Pa., Aug. 28th.

LETTER FROM BRO. HIDDEN.

taken the Herald regularly since 1865, upon to perform a service outside of his Pa., Aug. 21st:-

Scriptural, evangelical, and pure, and its son who performs the marriage rites, and bath to good acceptance, as you may have no right to put a thousand years of columns so free from the worldly trash we should no more expect to have a doc- judge from the fact that he held the peoblessedness for the world between us and and advertisements which occupy so large tor call without a fee than we should to ple in a rain-storm for about an hour the Lord's coming; and (2) as "the a space in many religious papers. It is send for a pastor to tie the connubial and a half. He left for home on Monday, night" was "far spent" in the apostolic in short what it claims to be, a religious knot, without bestowing a gratuity, but and will enter the field anew and I doubt age (Rom. 13: 12) "the day" must now paper. Its prominent presentation of in the case of death we tax his time and not do good service for the soon-coming be emphatically near. "Watch, there- the second coming of our Saviour, to scarcely return thanks. Doctors when Master. Our Camp-meeting—was it fore, for ye know not what hour your gather his people together into the new they leave the city mention to their panot glorious? Could we have asked for

The few sermons he preached in Fingal, ed by the broad mantle of Christian chari-Ontario, fourteen years ago, have been of ty. The clergy as a class are but poorly more value to me than gold or earthly paid.

Well, the scattered ones cannot often regarded as somewhat derogatory to his meet in this world, but the time is com- profession. This is a false notion. We ng when they shall meet in the city of do not pay for his prayers or reward him God,—when "the redeemed of the Lord for his zeal by so doing. We pay him him Lord of all!"

the streams, and making out-door living est festival that has ever been got up." is not inconsiderable. When we hear or was to be "a grand time," with lots of whether the conscience of some parishmusic, fun, and frolic, and which meant ioner has not been pricked to recognize (according to newspaper report) a shoot- service rendered by an appropriate equiving gallery, (the air-gun being loaned by alent. a brewer, who generously offered to furnish beer for the occasion, and for the clergymen often impose a large amount plicity of the gosspel?

> little one." Surely the "perilous times" labor. of "the last days" are come,-when men were to be "lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof." Well, may we, on seeing such things come to pass, know that it is ing for redemption,

JOHN HIDDEN.

Lawrence, Kansas, Aug. 10th.

Bro. Orrock:—The following article, from the Boston Journal of Aug. 9th strikes at and seeks to correct a great abuse, and should be circulated. Give evenings, and the Sabbath the congre- it place, please. It may meet the eye of gations were large. I had the privilege some "stingy mourners," and stir their

duties performed, there is an amount of

pains me to see persons professing to love the Saviour set such an example before the world. I fear that sinners will plunge into hell over the conduct of PASTORAL DUTIES. many professed Christians. The views We recently heard of a pastor of one we hold as a body are not cherished in garner will be gathered from Centre tend three funerals in one day. The this place, and I feel myself too feeble to battle my way through alone, though fact suggested at once a low state of I wish there could be a proclamation of More than thirty came forward for health, and as the pastor was not conthe truth here. The world's conversion is making such slow progress that I should despair of ever seeing my blessed Master if I had to wait until it be acperhaps be attributed to badly ventilated complished. The rapid advance of wickedness and the increase of knowledge are an evidence to me of the near coming of the Lord. He cannot come too soon for those who are ready and looking for Him, and my prayer is that we may be numbered with the ready ones.' Sister Hannah C. Harley of Sheepscott Bridge, Me., writes, Aug. 9th :— "I am in the furnace, but looking for a happy change from sorrow to joy. Our There was no complaint made by the pas-The Lord has wrought wonderful tor at the work thus imposed upon him, is remembered that labor is performed The counsel of the Lord, that shall which comes legitimately under the head

Jesus does all things well. When he has no work for us to do here he will call us away from this stormy world; then we shall praise Him for the way in which He has led us. Those who separate themselves from the world are set at naught and despised. You know from experience a little about the rod; and happy indeed are you in also knowing Him who corrects his children in loveputting on the blows just in the right time. Whom the Father loveth he chasteneth. The sparing time is yet to come (Mal. 3: 17). of the holy office, but however sacred the

Elder H. P. Cutter writes from Lake Village,

"There are some omens of good here, labor performed which involves expense and is therefore entitled to reward. The some new attendants on public services, Dear Christian Brother: I suppose a popular idea that the printer must be and a rallying of those who were with word of encouragement and good cheer paid and the doctor's bill settled ought us formerly. We feel encouraged to is always acceptable, though it be from to be extended to the pastor. It appears press on till rest comes."

Herald, its teaching has ever been so service is a sacred one. We pay the par- panied me. He spoke for me last Sab-Lord doth come." We are to watch, earth and the New Jerusalem, to reign tients that their professional brother will better weather, or better preaching, or that is, says RYLE, "we are to live al- over them forever, finds a favorable re- respond to all calls. Said professional better harmony? God was with us. He-

To reward a clergyman with a fee is

shall return and come to Zion, with songs for time which, under the circumstances and everlasting joy upon their heads." to which we have alluded, belongs to Oh will it not be glorious when all the him, and to the use of which we have no ransomed meet on the immortal shore claim. The pastors of some churches in with Jesus as their king, and "crown rural districts perform a large amount of extra work for which they never receive If a spirit of worldliness in the church- remuneration. Many people go to them es, is a sign of the near approach of that for advice of a worldly nature, which day, then it must indeed be "nigh at they ought to seek of the village lawyer, hand." Churches of different names in but they prefer the pastor, for he of all this State seems to vie with each other professional men never keeps a ledger, (in "ways that are dark" and "tricks though the work performed by country that are vain") in getting up the "grand- pastors outside of the line of their duty The last on the list in Lawrence, was "a a load of wood, or a barrel of flour hav lawn festival," gotten up by the Metho- ing been sent to the good shepherd, we dists, which according to programme, wonder whether it is a charitable act, or

In the city these demands made upon

benefit of the church,) tenpins, and "Old of labor and no inconsiderable amount aunt Sally with her pipe," and guess-cake. of inconvenience. Not long since a pas-The cake was won by a prominent mem- tor, who is always ready to perform for ber of the Church, and donated to the the poor and needy any kindness within Society, and then put up by lottery. "It his power, was waiting for the carriage was a grand success," they said. Poor to come to carry him to the depot pre-Methodism! "How is the gold become paratory to starting on his summer vadim! how is the most fine gold changed!" cation. A note was received requesting Because thou sayest, I am rich and in- him to attend a funeral by a family creased with goods, and have need of whose pastor was absent. He sent away nothing; and knowest not that thou art his carriage and remained in town till the wretched, and miserable, and poor, and next day, and then walked to the house blind and naked." What would its ven- of affliction and walked home again, beerable founder have thought had he an- cause no one sent a carriage for him, and no ticipated what our eyes witness, of the one thought of sending him home, though departure of Methodism from the sim- the weather was broiling. If a lawyer under such circumstances had been sent But the Methodists are not worse than for to draw up a will thedetention, the in the other churches; each try their ut- convenience, the disappointment, would most to attract the largest crowd, and have been figured in sum total charged get the most money. One Orthodox for services, but the strange pastor has church in this city closed a three days' fes- no account to render, for custom, not tival, by giving a little "hop"-"Only a religion, condemns him to unrewarded

EXTRACTS FROM LETTERS.

Bro. A. Bridge writes from Tawas City, Mich., July 24th:--

"Since I last wrote you I have moved here from the country, and it seems a the last time, and that the kingdom of little more like living than it did; yet, to God is nigh at hand. Yours truly, wait- my sorrow, I find but few who regard the Sabbath day. There are seven saloons open, but not one place dedicated to the worship of God. The Town Hall is used for religious services on the Lord's day-by the Presbyterians in the morn ing and the Methodists in the afternoon. The latter are erecting a church at the present time. These two denominations for a while held union meetings, but Satan put in his cloven foot and now disunion prevails in its widest sense. It

expect next year, the Lord willing, to see | printed in the language of this people. many more dear ones there from different parts of the poor groaning earth, to join us in a blessed feast of love, and joy, and hope. Our noble ship is in fair sail for the harbor of Glory, and may God help the mariners to be true as steel."

Obituary.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Died in Sutton, P. Q., Canada, June 27, 1873, Chauncy Castle, aged 47 years. In youth our departed brother chose Christ for his portion, and amid the lights and shadows of more than a quarter of a century, while called to drink deeply of the cup of affliction, he was sustained by that hope which is "as an anchor to the soul." Friends, around whose names sacred memories and fond hopes were twined, breathed the last farewell, and were laid away in the grave, and for many years his own failing health shaded the brightness of life; but he was watching for the coming of the Holy One, when "this mortal shall put on immortality," and knew that they who "sleep in Jesus will God bring with him." In the spring of 1872, he contracted a severe cold, from the effects of which he never recovered. Severe suffering caused wearisome days and restless nights, but he was enabled to commit his faithful companion to the care of a covenant-keeping God, and truly to cast his care upon the Lord; and when Death's dark waters were rolling at his feet, he could look beyond them to "the shining shore" undimmed by a passing cloud. Elder B. S. Reynolds attended the funeral, discoursing from Hebrews 13: 14, "For here have we no continu-

HARVEY.

Departed this life, August the 18th, in Francestown, N. H., Rosa Nettie, only daughter of Eri and Angie Harvey, at the age of 8 months, two weeks and one

A. J. CASTLE.

ing city, but we seek one to come."

The disease, cholera infantum, was so rapid in its progress that in twelve hours of Paradise. She is safe now, "for of such is the kingdom of heaven.'

General Intelligence.

RELIGIOUS SUMMARY.

The Christian Register says: "As nd receives all the spiritual ben-

another preaching tour in this country.

A portion of the Jesuits expelled from Germany have found a new home in Lancashire, England, where they have established a convent with about 100 in-

Christian Intelligencer, that a large number of the monks and friars expelled from the religious houses of Rome will paper thinks that they will find their opportunities here very poor for pursuing any such aimless, mendicant life as that they have led in Italy, and that "the people of this country generally will set a much higher value on a good frier of clams or griddle-cakes than on mumble over church formulas."

The Jewish ceremony of removing the shoe, enjoined (Deut. 25: 5-11) in the by a woman in Oakland, California. She sent to Posen, Prussia, to bring the delinquent brother-in-law to this country, saving the means from hard earned wages. The injunction was fulfilled to the letter, before a crowded synagogue. The Rabbi is said to have wound up the occasion by praying that the like might never again be requisite in his congregation forever. Whether this was intended as a reproach to the widow or the brother-in-law, is what we are not informed. The lady is now free to marry according to her choice.

Mrs. H. B. Stowe has a collection of the almost innumerable translations of Uncle Tom's Cabin, which is said to have been translated into more languages than any other volume ever published, though the Pilgrim's Progress may be an exception. Philologists find the various translations of great value as exhibiting diversities of languages at the same period of history.

The Rev. John Todd, D. D., died at his home in Pittsfield, Sunday morning, Aug. 24, in the 73d year of his age.

Thirty or forty of the Jesuits who have been expelled from Germany recently arrived in New York city. More are expected to follow from time to time. But few of them can speak the English

House, formerly of Norwich, preached a forcible sermon against the use of tobacco, and his arguments were so powerful that immediately on the close of the

Societies, churches and conventions of Torquemada. have as much need of humility as individual Christians. If the apostle were alive now, and inclined to ask, "Where is boasting, then?" he would only have to attend some "great anniversary meeting" to find out.

The Journal of Commerce publishes a letter from Mrs. Francis, wife of the American Minister to Greece, addressed to her daughter in New York, as follows:

ATHENS, GREECE, June 25, 1873. Mr. Schliemann returned from Troy yesterday. He has completed his excavations, after three years of labor, by a grand master stroke. He has discovered the Palace of Priam, and large treasure in gold and silver. He has carried away with him forty large cases containing various articles, also fifteen baskets of real treasures. We called upon him today, at his residence, for the purpose of examining his collection. I saw in his house gold goblets and vases, which shine just like the gold of our age. I saw also some beautiful head ornaments. made of gold, massive and well made, resembling those now worn by the mod-ern Greeks. There is a golden goblet weighing nearly three pounds, also a quantity of small, round earrings, such as are used and worn by children of our

At a time when it is fashionable to banish almost everything of ancient history to the realm of myths, it is important to note the numerous instances in which late explorations have furnished testimony of the integrity of ancient records.—Christian Standard.

ORIGIN OF THE MODOCS.

from the time she was taken ill, Rosa not agree about the management of the of three or four years after the vauntful but paramount ascendency, in the minds had left the sorrows of earth for the joys kingdom. Madoc, who probably was the exclamation of the orator at the Council rich and busy American Protestants sent returned to Wales, and loaded ten ships ormation, and soon nearly all Europe tionable witness on such a subject, "to substitutes to the war, so opulent and with another colony, and started for the awakes from her guilty slumbers. The that of a frozen or palsied carcass. Few send their proxies on pilgrimages to posed the whole were wrecked, for noth- for resuscitated living Apostolic Chris- crucified. Many whose lives were decent had to remain. These facts are found in in several leading kingdoms of Europe. efits. The phases of vicariousness are old Welsh annals kept in the abbeys of and partially so in others. Rev. Newman Hall is about making are referred to by Humphrey Lloyd in duced-whether completely or partially and the King, and they thought little or Mr. T. Adolphus Trollope says in the Prince Madoc in one of his ballads. narrative of these varied processes prove Church." Then did the Lord mercifully any friar who can merely count beads or them in Welsh, which they understood massive walls and interior buildings of a appear either in the one or the other; as brother's widow was recently performed appendix. The Indians, it is well known, ed into positive pre-eminence, came at doubts and sinister insinuation of Gibour American ethnology.—Lutheran Ob- tion,

ROMISH PERSECUTION.

was cruel and relentless, and a very imposition of arbitrary human authority, duced by these terrible events seemed for effective instrument in the hands of the but not set free from the authority of a time to overawe the minds of the most Romish church. A summary of facts God-came to be abused or misused; godless, to awaken serious reflection in from "Lorrent's History of the Inquisi- how, by such abuse or misuse of it, it the minds of numbers, and bring them tion in Spain," shows the number of vic- originated about the beginning of the last back to God. But by degrees, as the tims from 1541, down to the close of century the various forms of English De- terror subsided, and the world began to this "reign of terror." The whole num- ism which acted like a deadly blight on recover from the fearful shock, the old ber, including those burned at the stake, the Christianity of the land; and how, man in sinful, fallen, guilty human na-Nine Presbyterian churches are now is 335,496. Closing the record in 1746, again, this English Deism, when transreservations, containing about 750 mem- burned, and 278 sent to the galleys, we -naturally so vivacious and prolific- Let it simply be remembered how Ger-

Miscellaneous.

WAITING FOR THE KING.

We sit alone in the stillness, My soul and I, And hear, outside of our cloister, The world go by-The world, with its toiling and buying, And striving for gain ; The pitiful world, with its crying And moaning for pain.

We have no part in its aching, No part in its giving and taking, So let it go by. The dust of its mart. And smile to think of its tumult,

Closed are the portals forever, Lest any come in To soil the snow of our vesture With fingers of sin: But lost in visions supernal We wait till the King The gates of the city eternal Wide open shall swing.

Where we sit apart.

THE PRESENT CRISIS OF THE CHRIS-TIAN CHURCH.

BY REV. DR. DUFF OF SCOTLAND.

(Continued.)

THE REFORMATION. - JUSTIFICATION BY FAITH IDOLIZED.

Here then, again, was another dreadful crisis, co-extensive with the whole bounds of western or Papal Christen-The Modocs evidently take their name sense, it looked as if living evangelic way of example. from Madoc or Madog, a Welsh prince, Christianity had been swept clean from about 320 years before Columbus. Owen economy for redemption was not to be where he could live in peace. He found | the imperial throne; in the present great climate and soil that he left the first col- Luther, the working miner's son, is com-

Seat Flur and Conway. These annals But into whatever land it was introhis continuation of Carodoc's "History -we have to note that it was no soon-A. D. Madoc's emigration to the New law of degeneracy came immediately in-World is mentioned by several Welsh to action so as to arrest its progress, neutory if some Welshman would talk to of Rationalism in all its pestiferous or revivals-in degree more or less inthe Modocs in Welsh. This would set- forms; and how that again prepared a tensive, and in area more or less extentle the question. We hope some one soil for a prolific crop of pantheisms of sive-yet, in spite of them all, the downwill make the experiment. The discov- every type, through the whole cycle of ward progress of religious degeneracy ery that the Welsh language had been materialism, spiritualism, and transcend. had nowhere been wholly or permanent preserved in this country among savages ental idealism. And how painfully in- ly arrested. Then came for 700 years would be an interesting structive it would be to show how anothfact, and would throw much light on er of the richest gifts of the Reforma-

The inquisition as it existed in Spain thought set free from the dictation or in their veins. The universal panic pro-

bron has become a hallowed spot, and I Testament have been translated and mada, in the first 17 years of the history and noxiousness of quality, eventuated of the institution, when 10,220 were in national Atheism and all the horrors A Tobacco Revival. — Hartford, burned, 6,840 were burned in effigy, and and exorbitant excesses of the French 97,361 were sent to the galleys. It took revolution. It would be also instructive camp-meeting to-day, the Rev. D. W. C. nearly 60 years to make up another third to show how the Reformation, while makof the victims at the stake; while a full ing provision for the religious instrucone hundred thousand were hurried to tion of adults in churches, made no adethe galleys in the space of 23 years. quate provision in any land except our After that the work flagged, even under own beloved Scotland-thanks to that the rule of the three Phillips; and two man of men, our great Reformer, Knox, forward and voluntarily forswore the centuries, during which the world was for the education of the young; and how use of tobacco from henceforth forever. moving into the light of the Reformathe Jesuits, noting this defect, adroitly tion, were required to equal the 17 years took advantage of it. Qualifying them selves to be the teachers of the young, they, in most of the Reformed countries, succeeded in getting hold of seminaries of instruction of all grades, and by the nature of the subjects therein taught and their mode and manner of teaching them, poisoned society at its very fountain-head in the education of youth, and did more, in the course of time, not only effectually to arrest, but actually to roll back the the once flowing tide of the Reformation, and re-introduce Popery or infidelity instead, than all other malignant agencies put together. It was the most subtle, insidious, successful, and one is almost tempted to add diabolical, of all the devices and efforts of Rome to recover her lost position in Europe and throughout the world. Through the preceding and a variety

of other cotemporaneous processes-all illustrative of the virulence and maligni ty of sin, and the downward progress of degeneracy that must ever result from it -true faith revealed in the Word of God, and its blessed and holy gospel of grace and salvation, might long ere now have vanished, had not the Almighty again and again interposed, either in the way of alarming judgments, or in the way of marvelous mercy and pardoning grace and unquenchable love, through partial or more general spiritual awaken-

REVIVALS OF TRUE RELIGION IN MANY LANDS,

ings or

-more particularly in Great Britain and the United States of America. I can dom-a crisis in which, to the eye of only slightly advert to one of these by

In England, towards the close of the who, with a colony of his countrymen, the surface of the earth—a crisis which seventeenth and during the early part of according to the old Welsh traditions, loudly called for the interposition of the the eighteenth century, true religion in came to this country in A. D. 1169, Almighty, if the cause of truth in the England, as has already been indicated, had become well-nigh extinct. Deism or Gwynedd, the King of North Wales, forever lost! But such interposition was free-thinking, latitudinarianism, and vidying left two sons, who it seems could close at hand. Within the short period close indulgences, had acquired an all and habits of all classes. While there younger, and who had command of the of Lateran, the Lord looked down on the were still some learned and estimable difleet, gathered a number of followers, scattered remnant of His poor afflicted vines, like the great and good Bishop and with a few small ships, steering west people and all but annihilated cause. In Butler and others, who, by God's upholdof Ireland struck out for a new country the last great crisis deliverance came from ing grace, were enabled to keep their heads conspicuouly above the waters of a fine country on the coast of South Caro- crisis it came from the humble cottage. the general deluge, the state of religion lina. He was so much pleased with the By Him who is no respecter of persons, generally was truly deplorable. In the Established Church, it "could only be ony of 120 persons, male and female, and missioned to sound the trumpet of Ref. compared," says Mr. Ryle, an unexcepengaged Roman Catholics in France New World. On the voyage it is sup- Reformation, which is only another name of the clergy preached Christ and Him shrines. The proxy trudges and per ing was ever heard of Madoc after tianity, was, within a brief period, though and moral, were notoriously Arians or spires, while his employer coolly stays at | ward; but the 120 Welshmen, of course, amid terrific conflicts, firmly established | Socinians. Many were totally engrossed shot, they drank, they swore, they fiddled, they farmed, they toasted the Church nothing about saving souls. And as for of Wales," extending from 1157 to 1270 er introduced than the fatal downward the man who dared to preach the doc trine of the Bible, the Articles, and the Homilies, he was sure to be set down as poets, who lived before the time of Co- tralize its effects, or ultimately obliter- an enthusiast and fanatic. The state of lumbus. Guttum Owen, one of the ear- ate them altogether. A wonderfully in- religion among the Dissenters was only a liest bards of Wales, also refers to structive and suggestive story would the few degrees better than the state of the (See "Ancient America," by J. D. Bald- if it could be given- But that may not interpose by raising up mighty evangelwin, page 286.) We have no account of now be. How fraught with important ists like Whitefield and Wesley, whose this ancient Welsh colony for nearly 500 lessons, for example, it would be to show labors were blessed in producing such excome to the United States. A secular years, but in 1660 a Welsh missionary how the grand doctrine of justification tensive awakenings and revivals that they was taken prisoner by the Tuscarora In- by faith alone, without works of the law, have been designated "the second Re dians in South Carolina. He was con- was not only fitted and designed, but formers of England, and their great and demned to death, and in lamenting his armed with potency to blow to pieces the glorious work "England's second Refsad fate he spoke in Welsh. One of the entire stupendous fabric of the Papacy ormation." But in spite of these spirituchiefs heard and understood him; he to its very heart and centre, as surely as al awakenings or revivals in England, was saved. He continued with these In- a barrel of nitro-glycerine has been which also extended to Scotland, open dians for some time, and preached to known to explore or blow to pieces the and avowed unbelief did not wholly dispretty well. This missionary's name was castellated prison-house. And, oh! how the publication of the posthumous writ-Morgan Jones, and it seems he was a man painfully instructive it would be, next, ings of Bolingbroke in the former, and of veracity and honor, as you can see to trace the processes by which this grand the works of Hume in the latter, bear case of a man who refuses to marry a in Baldwin's "Ancient America," in the doctrine, by being too exclusively exalt- doleful testimony; while the historic are a roving set, and when once started, last to be isolated and idolized, and bon, the ribald rant and ravings of there is no telling where they will stop. taught coldly and abstractly as a dogma Paine, and the godless theories of the So-The Tuscaroras may have emigrated to -a naked dogma-apart altogether from cialists, tended to uphold and perpetuate the Pacific slope, and gradually worked the blossoms, and the flowers, and the the reign of unbelief, both among the their way up to Washington Territory, fruits of righteousness, or practical god- upper and the lower classes. Somewhat and the Modocs may be the descendants liness, or fervent piety, which ought ever similar had been the experience in other of the Welsh. If the Welsh colonists to flow from it; and how, when so lands. Individual conversions-often of retained a knowledge of the language of taught, logically and philosophically, it a very remarkable kind, proving that the their forefathers from 1170 to 1670, viz., may be, to suit the supposed taste of the Spirit of God, in the exercise of the 500 years, as is evident from the account learned, it lost all its savour, and unction, plenitude of his power, had not yet forgiven by Rev. Morgan Jones, may not and power; and how, finally, in this way, saken this world, which lieth in wickedsome of the Modocs know something of a soil was prepared in the souls of multi-ness-individual conversions, I say, there Welsh even now? It would be satisfac- tudes which became the natural seed plot had been as well as spiritual awakenings

THE EARTHQUAKE SHOCK OF THE FRENCH

REVOLUTION, with such an outrageous outburst of na-FREE THOUGHT-NOT "FREE-THINKING," tional atheism as the world had never which came to be a technical term for witnessed before, and such extraordinary English Deism-but free thought, or excesses as made men's blood to curdle

ed atheism of France, tended wholly to around him. Wearied, therefore, and of strong intellect and fervid imagination during the first quarter of the presture, under all its forms, animate and infollowed a succession of exciting and sensational poems; ideas, notions and images were poured forth with a fervor and boldness and reach of genius such as no age had previously witnessed-all, all again tending more intensely than ever to concentrate men's minds on outward material facts, their actions and reactions, their reciprocal influences, combinations, and laws, without any reference whatever to a Creator or Divine Lawgiver. In these several ways men, gradually becoming habituated to deal everlastingly with an endless variety of mere physical forces, previously unknown, began to look on all old systems of speculation and knowledge, however, apparently established, with suspicion; and to attribute certainty only to those novel acquisitions which are made through the senses and the inductive understanding. Each new inquirer thus finding himself beset and hemmed in on every side by laws of chemical affinity, physiology, electricity, magnetism, natural selection, protoplasm, and sundry other purely terrestrial powers-which they chose most unwarrantably to pronounce, not merely as ordinarily constant, which all rejoice in admitting, but as in themselves absolutely immutable-began, mayhap unsconsciously, to yield to their influence with something like the abject spirit of the meanest slave; when, under the spell of unprecedented self-illusion, glorying all the while in his own supposed freedom of thought, and

EMANCIPATION FROM THE YOKE OF OLD METAPHYSICAL TRADITIONS!"

-a cowardly euphemism, by the way, for the revealed religion of the Bible, even though the coward may have been one of the blustering and bullying presidents of the British Association for the

Advancement of Science! is own soul, with its future doctrines, wholly out of view, the scientific savan and advanced philosopher of these latter days next stooped down with apparent rious earnest with me about the salvation unconsciousness, and began to cower of my soul, and he is not the man to amid the multitudinous array of physial forces, mundane powers, and quasiimmutable laws by which he felt himself so closely encompassed, until at last, in the lively exercise of his imaginative facstrongest instincts of unsophisticated na- have always struck me as being sincere ture, he came to regard himself, with voland all but powerless atom, and these forces, powers, and laws everything! In word, often without appearing to be themselves distinctly cognisant of it, the leaders in the realms of science. literature, and philosophy was thus strangely prepared for its reception, the Pantheistic philosophy of India, in its varied forms-spiritualistic, materialistic, and idealistic-began to be sown broadcast into it by the enthusiastic and idol- mistake into which many professors and izing students of Sanskrit literature as fatal seed, destined to spring up into a recommend religion to the unconverted fatal harvest of portentous growths of by mingling with them in their pleasures error and of evil!

not the presence of a few stray Hindus take.—Independent. in our great metropolis, as the present excellent Archbishop of Canterbury was mistakenly led to believe, is the source of possible danger to the cause of orthodox evangelism in this land.

But enough. Through these and a variety of other concurrent causes-in- thing for soul-winning, and spreading tellectual, esthetic, and moral, physical abroad the glory of God, is infinitely betand metaphysical, utilitarian and materi- ter than planning and holding commitalistic, literary and scientific, social and political—the malignity of sin, in its end- get to acts and deeds. None of us lessly varied forms of doubt, and sceptiteeming brood of concomitant and resulting evils, has of late years been becoming more aggravated in its foulness, and then you discover them and see them more extended in the widening area of on the wing. When the wheel turns you its active operation, more rapidly accel- will be able to see the force of the curerated in its onward and downward progress. Indeed, it looks as if the old myth- when you put him to his best. Work! ological fable about Æolus, and all the way of a real counterpart, strangely realized before our very eyes. It looks as if entombed in a somewhat smouldering and quiescent state, had been suddenly set loose to embroil the whole world of humanity in tumult and confusion—sure to terminate, unless timeously arrested, in ultimate dissolution and death.

(To be continued.)

RELIGION A LIFE-WORK.

Theocritus tells of a fisherman that when he waked, he soon declared his our Church." organized at various points on the Sioux since which date only 14 have been planted into the soil of the French mind itself, though in new and startling forms. the holes of his eyes when he first open- ery advantage of a noble new Church bers, seven ordained native pastors and have a total in 203 years of 335,510 burnt and there speedily springing up with a many, as already noted, had become of religion; sometimes we seem to see thusiastic audiences. Surprised by this three licentiates. The greatest part of at the stake. Just about one-third of tropical luxuriance, which surpassed its over-shadowed and blighted by a cold heaven opened, and all the streets of the unexpected forewarning, the elder's friend the Old Testament and the entire New the awful work was done under Torque- English prototype in stateliness of growth, and withering rationalism and neology, heavenly Jerusalem paved with gold and nquired the cause of his anxiety. And

and we converse again with the inclinafamished with perpetual doubts, negations and habitual desires of our false tions, and brutalizing scepticisms-all, hearts, those other desires and fine con-

We make religion to be the work of a ent century, by way of reaction and refew hours in the whole year; we are coil, threw themselves, at a bound, heart without fancy or affection for the severiand soul, into all that is wild and grand, ties of holy living; we reduce religion beautiful and fascinating in external na- to the believing of a few articles, and doing nothing that is considerable; we animate, revelling in its sweets and lux- pray seldom, and then but very coldly and uriating in all manner of merely sensu- indifferently; we communicate not so ous and sentimental enjoyments. Then often as the sun salutes both the tropics; we profess Christ, but dare not die for him; we are factious for a religion, and will not live according to its precepts; we call ourselves Christians, and love to be ignorant of many of the laws of Christ, lest our knowledge should force us into the troubles of a holy life.—Jeremy Taylor.

WORLDLY AMUSEMENTS.

In my early Christian life, says Presilent Finney, I heard a Methodist Bishop from the South report a case that made deep impression on my mind. He said there was, in his neighborhood, a gentleman of fortune, who was a gay, agreeable man, and gave himself much to various field-sports, and other amusements. He used to associate much with his pastor; and often invite him to dinner and to accompany him in his sports and pleasureseeking excursions of various kinds. The minister cheerfully complied with these requests, and a friendship grew up between the pastor and his parishioner that grew into an intimacy which continued till the last sickness of this gay and wealthy man.

When the wife of this worldling was

apprised that her husband could live but short time, she was much alarmed for his salvation, and tenderly inquired if she should not call in their minister to converse and pray with him. He feelingly replied, "No, my dear; he is not the man for me to see now. He was my companion, as you know, in worldly sports and pleasure-seeking; he loved good dinners and a jolly time. I then enjoyed his society, and found him a pleasant companion. But I see now that I never had any real confidence in his piety, and have now no confidence in the efficacy of his prayers. I am now a dy-Having thus cast the great Creator and | ing man, and need the instruction and prayers of somebody that can prevail with God. We have been much together; but our pastor has never been in sehelp me now."

The wife was greatly affected, and said, "What shall I do, then?" He replied, "My coachman, Tom, is a pious man. I have confidence in his prayers. ulty, and in contemptuous neglect of the I have often overheard him pray when clearest intuitions of reason and the about the barn or stables, and his prayers and earnest. I never heard any foolishuntary humility, as literally a mere weak ness from him. He has always been honest and earnest as a Christian man. Call him." Tom was called, and came within the door, dropping his hat, and looking tenderly and compassionately at they became practical Pantheists. And his dying master. The dying man put when the soil in the minds of numbers of forth his hand, saying, "Come here, Tom. Take my hand. Tom, can you pray for your dying master?" Tom poured out his soul in earnest prayer.

I cannot remember the name of this bishop, it was so long ago; but the story I well remember as an illustration of the some ministers fall, supposing that we and their running after amusements. I In passing, I may remark that this, and have seen many illustrations of this mis-

WORKING.

We talk much of working, but working is better than talking about working; to get really at it, and to do sometees. Away with windbags! Let us know what we can do till we try. The cism, and positive unbelief, with their sportsman will tell you that there may be many birds in a field, but you know not how many till you walk through, rent. You will see the speed of the horse work! and the tool that is blunt will get winds shut up in his cave, were now, by an edge by being used. Shine, and the very light you have shall grow in the very act of shining! He who has done one the whole legion of known or possible thing will find himself capable of doing evils previously pent up, as if encaved or two; and doing two will be able to accomplish four; and having achieved the four will soon go on to twelve, and from twelve to fifty; and so, by growing multiples, he will enlarge his power to serve God by using the ability he has .-

NOT PED.

An excellent man once said to a friend, "I feel very anxious about my minister. I dreamed he had taken a fish of gold, up- pray more earnestly than ever for him. on which being overjoyed, he made a He is in great danger. You need not vow that he never would fish more; but wonder at anything that may happen in

vow to be null, because he found his The pastor referred to was then a very golden fish was decayed away through popular preacher in a great city, with eved them. Just so we do in the purposes edifice, well located, and thronged by en-

spirtual apprehensions, and resolve never | ister is lecturing from fall to spring all ignore the spiritual faculty and spiritual to return to the low affections of the over the country, from Maine to the Misaspirations of the soul, and to reduce world and the impure adherences of sin. sissippi. He comes home often on Satman to a level with the materialism But when this flash of lightning is gone, urday, and is off again on Monday. He never attends our prayer meetings, and frequently is absent from the weekly lecture. He cannot study. His sermons so very cold, so sapless, so fruitless-men siderations disband, and the resolutions are made on the railroad cars and steammelt into indifference and old customs. | boats. We get what he 'shakes out of his sleeves' on Sabbaths. Our people are not instructed in the doctrines of the Bible. We are not fed. And although our minister has been faithfully told of the wrong and of the consequences, he will not listen, but justifies himself."

It was not long before the apprehended danger appeared. The popular pastor began to lose ground, and taking counsel of discretion, left that Church for another charge in a distant city.-Intel-

APPOINTMENTS.

Business Department.

Westboro', Sunday, Sept. 7th.

LETTERS RECEIVED.

J. M. Orrock will preach (D. V.) in

All communications, orders and remittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their pa-per or wrapper the week following this acknowledgment should inform us imme-

The figures printed opposite the name of the subscriber on the paper of wrapper indicate the time to which he has paid: thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands. The letter

"f" indicates that the paper is sent free E. Coburn; Frederick Stoner 2.00; Davis Guild 1.00: S. B. Locke; H. P. Cutter, W. W. Killip for Davis Darling 1.90; Dr. Thomas Wardle 1.50; Moody Watson; Wm. Hollis 1.00; Isaac Monroe; Mrs. J. Hall; C. E. Work; Richard Robertson; Julia H. Harley 5.00; H. H. Hall 2.00; H. Bundy; L. Osler; Z. Schott; Alex. Patterson 2.00; Levi Merkel 2.00; R. G. Gandy; D. G. Stouffer 1.00; John Sutton; W. Z. Manning 1.00; Ésther Moore 1.00; I. R. Gates; W. H. Edger; Rev. H. W Congdon; Martin Cheney 1.00.

NOTES TO CORRESPONDENTS.

L. OSLER.—We published the hymn in the form we did for the Hebron Campmeeting, and our supply is exhausted.

T. S. Scoville.—The article appeared as an editorial in the paper from was copied, and the writer looks for We hold with him that "Nahem's chariots" are connected with Nineveh's doom, and the application of the prophecy to modern railroads is more likely to disgust the sober-minded than to strengthen faith in the speedy coming of Christ.

BOOKS, TRACTS, &C., SENT During the week ending Wednesday, Sept. 3d.

By Mail.—Levi Merkel.

DONATIONS.

TO THE A. M. ASSOCIATION Julia H. Harley \$5.00 Martin Cheney



ST. ARMAND CAMPMEETING

In accordance with a resolution passed at the annual Conference in Richford, Vt., arrangements have been made to hold a campmeeting at Chapel Corner, St. Armand, P. Q., commencing Tuesday, September 9th, and holding, at least, over the following Lord's day. It will be conducted strictly on campmeeting principles, and those who come must govern themselves accordingly. The conveniences for the meeting are as follows: I have 4 dwelling-houses (the most distant within eighty rods of the chapel), with cellars, butteries, wells, wood, &c. which can be used. In this way we can accommodate a hundred people on the camp meeting plan. Pasture for horses or stabling for them, is very handy, and will be furnished free. If hav is needed it can be obtained at a reasonable rate.

Those coming to the meeting by railroad from the east, south, or west, will at St. Albans, Vt., take a ticket for Moor's Station, St. Armand, P. Q., which place is only three miles from Chapel Corner. There will be teams there a part of the time (at the first of the meeting) to convey passengers to the meeting. Elders Osler and Litch will attend, if the Lord will, to preach the word; and we cordially invite all other brethren, in the ministry and out of it, to meet with us. In behalf of the

church,

Jonas Sornberger.

N. B. Elder Osler is expected to be at Moor's Station, St. Armand, P. Q., Friday, Sept. 5th, where I will meet him.

QUARTERLY BOARD MEETING. A quarterly Board Meeting of the Millennial Missionary Society of Canada and Vermont will be held at Chapel Corner in connection with the above camp-J. LITCH, Pres. W. B. KINNEY, Sec'y.

WORKS OF DR. SEISS.

We have for sale a few copies of the following pamphlets by the Rev. J. A. D., of the Lutheran church, Philadelphia, Pa. Without accepting every idea advanced in them the reader will find much that is Scriptural, earnest

The Burning Bush, 24 pp., Blasphemy Against the Holy Ghost, The Threatening Buin, 39 pa

"Unto you, O men, I call, and my voice is to

the sons of men." God calling yet! and shall I never hearken, But still earth's witcheries my spirit darken? This passing life, these passing joys all flying, And still my soul in dreamy slumber lying.

God calling yet ' and I not yet arising-So long his faithful, patient love despising-So falsely his unwearied love repaying? He beckons still, and still I am delaying!

God calling yet! loud at my door is knocking And I my heart, my ear, still firmer locking ! He yet is willing, ready to receive me, Is waiting now-but ah! he soon may leave God calling yet! and I no answer giving! I dread his yoke, and am in bondage living. Too long I linger, but, not yet forsaken-He calls me still-O, my poor heart awaken !

Surrender all, all to his care confiding; Where but with him are rest and peace abiding Unloose, unloose, break earthly bonds asunder. And let this spirit rise in soaring wonder.

God calling yet! I can no longer tarry, Nor to my God a heart divided carry; O vain and giddy world, your spells are broken! Sweeter than all the voice of God has spoken:

GENERAL ORTON'S LAST DAYS; OR, THE SACRAMENT AND THE SAVIOUR.*

"DEAD! You don't say General Orton is dead?"

"He is indeed. He died two years

Captain Irwin fixed a look of deep and painful interest on the speaker, and remained silent. Memory was swiftly retracing bygone scenes. He recalled the time when, after a long furlough, he returned with his young bride to India. He remembered the friendly letter which awaited him at Calcutta from Major Orton, pressing him to join his regiment up the country before the great heats should set in, and, at the same time courteously offering hospitality. The kindly welcome they had received, the festive companies that were gathered to greet them, and the prolonged stay which they had been persuaded by the kindness of their host to make at his house-all rushed to his remembrance. The bright, noble features of the dead man's character recurred first to his mind, but there followed recollections of darker shadows that had marred it. Fuller acquaintance had taught him, to his cost, that Major Orton's temper was violent and ungoverned; the slightest provocation from a subordinate called forth abuse. It was often terrible to witness his anger and to overhear his dreadful language. Friendship with a rass nate man commonly gives more pain than pleasure; and such had been Captain Irwin's experience. Differences arose between them, their intercourse ceased, and years passed without

Major Orton, who was a first-rate military man, rose to be a general officer in years' tenure of office, he left India for his native land.

The friends were then not only severed in heart but sundered by thousands of separation had come between them-Captain Irwin had been converted to God.

old friend had been converted. On the contrary, he had heard that the infirmities of advancing years had increased his irritability, and that long indulgence had strengthened his evil habits. So, it was with a sudden pang that he heard that the old General had passed into the eternal

His friend, Mr. Edwards, probably perceived this; for he broke the silence that had followed his announcement by saying, "Yes, for two years he has been absent from the body, and I trust present with the Lord."

A flash of light passed over Captain Irwin's face. "What," he said quickly, " was there hope in his death?"

"Oh, yes; like the dying thief, he found mercy at the last; he fell asleep in

"Is it possible? God be praised! Dear General Orton! I'm so thankful!" eiaculated Captain Irwin; and observing from their countenances that his friends sympathized in his feelings, he added, Do give some particulars of his last days."

"I can tell you all about him," said a friend who was sitting by. "I was with him a good deal during the last few weeks of his life. We were neighbors, but had not been in the habit of meeting frequently, for, as you know, intercourse with him was not altogether pleasant, kind and hospitable though he was. But a short time before his death his legal adviser happened to call on me, and when I asked after the dving man, he told me that he seemed very composed, and had just taken the sacrament. He seemed to regard this as obtaining a passport for heaven, for, added he, 'I shall not go to see him again; better not disturb him after this.'

". Composed!" thought I, as we parted; 'I wish he was anything but that;' and, fearing he might be soothing his soul into a false and fatal peace, I resolved to lose no time in seeing him. On reaching the house, I was assured by his friends that all was we'l; he had taken the sacrament, and was very comfortable.

"Now, I don't know how you feel about

*Extracted from General Orton's Last Days; by

pel his delusion on this subject."

"I did. I could not rest without doing so. He received me calmly, and my affairs, and taken the sacrament. I does its work, when not drugged with fa- think." have nothing now on my mind. I am tal opiates by mistaken friends." very comfortable.' But his looks belied "True," observed Captain Irwin. "It his words. There was anxiety in the eye is easy to think, when we are in health that awaited my response. I saw his ease and strength, that we are no worse than superficial. I hesitated what to say. He our neighbors; but approaching Death repeated, with ill-assumed calmness, 'Yes. clamors in the soul's car, What's the I have done justice to every one. I have comfort of going to hell with a crowd? arranged for my children, and where they Fair excuses, that gives satisfaction in are to go after my death. I am quite health, are withered, like flowers in frost, long life in the pastoral office, I desire to

"Deeply moved, I took his thin, trans- Terrors." parent hand in mine, and said earnestly,

have fallen into the hands of a blind lead- wretched. You know what a sinner I've had come "—from whom they knew not. fell aside.

"It is an awful thing for a professed do? What shall I do?" to a dying sinner, 'when there is no reading some of its simplest statements, I ticle nor a new dress, but was full of what before. peace; 'to direct the glazing eye to a tried to lead the trembling soul to that seemed to have been the cast-aside dresses "Shall I try?" asked the soft, small citron, and lemon leaves impart a flavor

a soul on the verge of eternity. 'Dear Calvary, where God judged and punished reason, there was dancing and wonder. There are hearts hard enough to resist God requires. You know your sins have for us was made sin, that we might be been more than the hairs of your head. made the righteousness of God IN HIM.' ly; I do so in love. You know, my and for His sake, forgiveness was wait- If I recollect aright, every one of my heart that can resist love. heart, nor meek, nor a peacemaker, nor 'Lord, help me.' I read to him passage merciful, nor a God-fearing man. How can after passage, lingered with him, prayed and altered and made to fit, and then were you feel "comfortable?" Remember the with him, but left him at night, for a few refitted and turned and colored, and handtrue and awful words of Scripture. You hours' rest, dark as ever. will soon appear before God, and have to "Early next morning I was summoned give an account of the deeds done in the again to his bedside. Well do I remem- was in use. Why not? It was far better peace. 'You know you have never been poor, troubled soul 'words whereby he 'born again," or changed in heart and might be saved.' His cry was still 'Read; I paused, after saying more in the same it in John 3." anxious sigh, 'Well, but I have taken the tain Irwin. "That's the story for a service as long as we live.

friend? You want pardon. You want salvation. Salvation comes only through life!" Captain Irwin had never heard that his | Christ's gift of Himself to purge our it now! Jesus, Saviour, I look to thee! ster." Depend upon it, you are mistasins; but a sacrifice is something rendered Is that all? Wonderful! Everlasting life ken. Among all the kindnesses which my to God as an atonement for our sins. We mine, and for a look! Lord I believe! family have received, I don't believe there take the bread and the wine in remem- Lord, I praise Thee!' In an instant the was ever one that we did not use, or for brance of Him who has saved us. But light had shone into his soul. Under the which we were not thankful. And what to trust in the sacrament, instead of in Spirit's teaching he had grasped the truth is true of my family is true of every minthe SAVIOUR whom it commemorates, is a that he had nothing to do but to look in ister's family. fearful mistake. My dear friend, what faith, that Jesus had done it all, that sal-Has it changed your heart? You feel it Christ.

> own hand he fires your house, he hunts prayers are answered.' your servants, murders your children,

are good; you saved me once when I and violent abuse, and how hard she had friend, if you are consecrated to God, dedidn't deserve it; you can save now when found it to stay, and how at the last he voted and faithful to your work, you will I deserve it still less." You can say this was as gentle as a dove, so patient and have the following as your compensation:

"So our poor friend found. A day or thus received. I now vividly recall one. And you, dear General, what of your- two later I received a telegram, begging It was when all my large family of chil-

strain. But he only repeated, with an "Ah, you did well," exclaimed Cap- now promises to abide with us and do us "And what good can that do you, dear that story. Each word, at such times, is True; but I have an object in relating it.

ness. Suppose that, when leaving the change I never saw. He often exclaimed, altar; and, if we find little or much, we with your photograph, saying, "Look at ago! Oh, how long-suffering God has heavenly Father. it from time to time, and remember me." been with me all my life of sin! What It is sometimes said that the compen-That man joins the mutneers; with his mercy, to save me at last! My mother's sation of the ministry is such as to deter

"He never once doubted his own ac ly, young men of talent turn away from tortures your wife, and in every way proves ceptance for Jesus' sake. He grasped what they know must be a life of poverty himself a treacherous rebel. At last he the Gospel of God, and grasped it strong- For one, I don't feel much trouble on is taken, brought before you, tried and by. He not only obeyed the Gospel com- this account. But suppose the ministry condemned. Hark! he is going to plead; mand, 'Believe,' but he rested in the Gos-did receive from ten to twenty-five thou what has he to say? "Oh, sir, it's all pel promise, 'Thou shalt be saved,' and sand dollars annually, is it not plain that true, but you ought to pardon me, for I so he was full of peace and joy. God's worldly men, uncoverted men, would rush true, I have lived as a rebel against Him I believe in Thee, Lord Jesus; I shall zes offered with this kind of reward. Oh no, no! but what more can I do?' had been wrought in the house.

win, but do tell me more about the last cometh unto me I will in no wise cast "And so, I trust, I shall meet my old 2. You will live in the good-will of days of my old friend. I hope you went out;" and then I tried to lead him to friend above!" said Captain Irwin, with your generation. All will feel kindly and tried to rouse his conscience, and dis- think of Jesus. He was deeply attentive, a glad smile. "Well, God be praised! toward you, and few want to injure you. but no light seemed to break in upon his It is just like His grace. I wish I had This is a great privilege. prayed and hoped for him more; I am 3. You will feel that we poor weak be-"Time after time I saw him, and at afraid I fancied his case too hard even for ings really accomplish but little good, but, though breathing with difficulty, said each visit I noticed a growing uneasiness the grace that saved me; but God does if we do any, we can do more in the min-'You will be glad to know I've settled all and alarm. A dying man's conscience exceeding abundantly above all we ask or istry than any where else.

> THE "HOWARD TRUNK" BY REV. JOHN TODD, D. D.

times received kindness and real instances of help from sources wholly unexpected, unlooked for, and even strange. After a work ever committed to created beings. God and to men for unnumbered kindnesses ness and glory .- N. Y. Observer.

"Yes; I dared not trifle thus with but to seek shelter beneath the cross of fashion had gone by. But whatever the under his irresistible influence. dear friend, you have not been pure in ing for him. I tried to prompt the cry. daughters had a dress—the very best she could call her own. They were reduced ed down from the older to the younger: and for years something from that "trunk"

But is it not degrading to a minister to persons? I reply, no-any more than it

has not. It has neither merit to blot out "Oh, the tears of joy and gratitude he was degrading to Christ to receive the adyour sin, nor power to renew your heart.' shed! Oh, the deep, contrite grief of ministrations of the women who followed "A sorrowful shake of his head implied heart that accompanied his repentance! him from Galilee. I would not have a assent; so I went on. I put a case. His tender love to God his Saviour made minister seek for gifts, nor even to expect Suppose that, when you were in India, his past life odious to him. His humility them; but if the ravens bring the prophyou had risked your life to save a Sepoy and contrition struck every one who saw et bread and meat, should he not thankfrom a tiger's grip, and that you had sub him with amazement; the proud lion had fully eat it? We are poor and God desequently shown him all manner of kind- become a lamb. So real and rapid a signs we shall be. We are to live by the

who died for me; true, I have despised, never perish, for Thou sayest so.' These And I want to say, most earnestly, neglected or injured many dear to Him; were his words. His manner, his very that the world never called louder, the true, I have broken His law, rejected His face seemed changed. Peace, calm, real fields never opened so abundant for faithauthority, and despised His love all my rest, seemed to reign undisturbed to the ful, warm, devoted men in the ministry as days; but, O God, on my deathbed I end. The nurses in attendance hardly now. We don't offer to make the pulpit knew their patient. The doctor was as a competitor with commerce, or traffic, or "He felt the force of this, and said, tonished. The family felt as if a miracle manufacturing, as to compensation. Our compensation lies in another line. Sup-"'Do? Do what the Sepoy might do. "And indeed it had. I remember the pose, now, the young man says: "If I He might say, "I own it all, sir. I've old nurse, who was with him to the last, enter the ministry, I am to look forward to been a wicked, ungrateful wretch; I've telling how four or five previous nurses a life of toil, of poverty and privation. no claim on your kindness; but, sir, you had been driven away by his fiery temper What shall I have? Why, dear young

Every hard-working minister of Christ can testify to the fact that he has many

7. You will feel that your reward is befere the cold breath of the King of acknowledge this and return thanks to yet to come, even a crown of blessed-

THE WAY TO CONQUER.

ble! Kneel down. Pray. You can. I crease of salary. But one evening on with his relentless teeth, he worked back-"Oh, what a thrill of anguish I felt at can't. Get the Bible. Read—read my return home, my children met me in a wards and forwards on its surface till they that moment, that my poor friend should something. Oh, I'm so miserable—so high glee. "A trunk had come—a trunk were all worn down or broken; then he

minister of Christ to say 'Peace, peace,' "Taking the word of God, and simply trunk." It contained not a single new ar-

visible sacrament instead of the soul to scene where the Lord laid upon Christ of the young ladies of the family. They flame. But they all despised the flame; the unseen but ever-present and only Sav- the iniquity of us all.' I tried to show were not worn out nor greatly soiled, but but he curled gently round the iron, and him that, to be safe for eternity, he had they had become tired of them or their embraced it, and never left it till it melted

General, I said, 'you know the life you sin in the person of our Divine Substing around the old trunk—for the trunk the force of wrath, the malice of persehave led. You know what the law of tute, who, though He 'knew no sin, yet was old and almost worn out; there was cution, and the fury of pride, so as to overhauling and contriving, for a long time, make their acts recoil on their adversahow to make those nice garments do the ries; but there is a power stronger than You will pardon me for speaking plain- I sought to show him that through Jesus, most service. The material was all good. any of these, and hard indeed is that

A MECHANIC

A young man commenced visiting a young lady, and seemed to be well pleased. One evening he had called when it was quite late, which led the young lady body. He listened eargerly, and, to my ber praying earnestly, as I held the hansurprise, quietly. I felt I must go on. dle of the door, before entering his room. in proportion to its high quality. I never work for a living?" she inquired in as-I could not let him die in a dream of false that God would speak, through me, to this had an opportunity to express my grati- tonishment. "Certainly," replied the tude to the family who sent it; and I young man, "I am a mechanic." "I disknow not that one of them, if alive. like the name of a mechanic," and she life, and Christ says, without that change oh, read.' And I read of the brazen ser- will ever recall the circumstance. It turned up her pretty nose. This was the you " cannot see the kingdom of God." pent, and of the life-giving look of the would be difficult to over-state the bless- last time that young man visited that An expression of intense and painful dis- bitten Israelites, and then slowly and em- ing of that old "trunk." As a memori- young lady. He is now a wealthy man, appointment was on his countenance when phatically, I read our Lord's comment on al. I have lately, with my own hands, re- and has one of the nicest women in the covered it; and "the Howard trunk" country for a wife. The lady who disliked the name of a mechanic is now the wife of a miserable fool—a regular vaanxious sign, well, but I have taken the deathbed, and a deathbed is the place for A very simple story, says my reader. dant, miserable girl is obliged to take like a drop of the water of the river of Does not my rich reader see how, with dren. You dislike the name of a mechanout much self-denial, he can secretly and ic. eh-vou whose brothers are but wellsacrifice. It comes through faith in Him "It was a life-draught, indeed, to our decidedly help some poor minister's fam- dressed loafers. We pity any girl who gave Himself a sacrifice for sin; poor friend. Suddenly, as I read, he ilv, who would be thankful, and decidedly who is so verdant, so soft as to think less miles; and subsequently a still deeper but a sacrament is not a sacrifice. The raised his poor, emaciated hands, clasped aided, by receiving that which he lays of a man because he is a mechanic—one sacrament is a sign of something which them convulsively together, and with a aside? You may say, "O, this is too poor, of God's noblemen, a most dignified and God has given to us-a memorial of shout exclaimed, 'O God! I understand or too small an affair, to send to my min- honored personage of Heaven's creatures. Beware, young ladies, how you ing, for you may one day be a menial to one of them yourself. Far better to dis charge the well-fed pauper, with all his rings, jewelry, brazenness and pomposity, and to take your affections to the callous handed, industrious mechanic. Thousands have bitterly repented their good has the sacrament done you? Has vation was 'not of works,' and not by sac. be so poor as to be thankful for these little folly who have turned their backs to at atoned for the guilt of your past life? raments, but 'by grace through faith' in droppings—the gifts of, perhaps unknown honesty. A few years have taught them a severe lesson.—Rutland Independent.

farm. House and Garden.

How to Water Horses.—One writer says," Never water immediately before or after feeding." I say that if a horse is thirsty, always give him drink; and he will thank you for it. I have often! seen horses put in the stable at noon for station, you gave him some remembrancer 'Thank God, I did not die a fortnight are to accept it from the hand of our an hour or two, and not eat a pound of hav or grain, but looking wistfully for water; and then their careful owner, who would not let them have water when warm, will come and give them enough young men from entering it, and especialday on two buckets of water and no feed. Ten chances to one his horse gives out with him, or gets sick before night. Now, I say, give the horse water if he is ever so warm,-give him a swallow rinse out his mouth and nostrils, give him a bite of hay; in a short time a looked last night at the token of your Word was the rock on which he rested. into the ministry in crowds, and the tide little more water, but not too much. If kindness. I did remember you." Dear General, will you urge a similar plea at the bar of God? Will you say "It is shell they who table be said and gain would roll over one time, until he is satisfied, he will not the ministry in crowds, and the tide in the more water, but not too much. If the Gospel of the Episcopal church. An extract a presbyter of the Episcopal church. An octave of 463 pages. The view presented is, that the kingdom of God is yet to be established—when the the bar of God? Will you say, "It is shall they who truly believe in Jesus. I am glad that there are so few great pri- drink more than half what he would if you let him gulp it down all at once. | newed the Mos

writes that he has prevented his horse some length. writes that he has prevented his horse \$2.50, or \$2.85 if sent by mail. by the use of a mixture of one-third of fish-oil and two-thirds of kerosene-oil. This is sprinkled on his horse-brush. which is passed lightly over the horse, We hope horse-owners will try it .- Our Dumb Animals.

an inch of their stems cut off, and the ne water, they will in a few moments resume their natural freshness. The I deserve it still less." You can say this to God. You can plead that "Christ died for the ungodly," and seek mercy "for His sake." With a sorrowful look he replied, 'But I couldn't pardon the Sepoy, even if he made such an approcess is most applicable to colored

it, Captain Irwin, but I have a horror of this notion of attributing saving efficacy to the sacrament."

In the sacrament of the sacrament of the dying thief, and He pardoned Saul of er do that. It needs the Almighty power that can hardly be over estimated.

In the sacrament of the dying thief, and He pardoned Saul of the time, and keep that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the time, and keep that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the time, and keep that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the time, and keep that of God himself."

In the dying thief, and He pardoned Saul of the time, and keep that of God himself."

In the dying thief, and He pardoned Saul of the time, and keep that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the times, are here discussed with that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the times, are here discussed with that can hardly be over estimated.

In the dying thief, and He pardoned Saul of the times, are here discussed with that can hardly be over estimated.

To CLEAN LAMP CHIMNEYS .- When you wish to clean a lamp chimney, hold a linen cloth against one end of the chimney and place the other end in your

THE MORNING OF JOY; being a Sequel to the Night of Weeping. By the Rev. H. Bonar, D. D. Price 60 cents, postage 8 cents. mgs really accomplish but little good, but, if we do any, we can do more in the ministry than any where else.

4. You will feel that you can judiciously use all your strength. Nothing of life is wasted.

5. You will kindle many little fires that will burn long after you have gone to the dead.

6. You will know that you are a column for the dead.

6. You will know that you are a column for the ministry than any where else.

6. You will know that you are a column for the ministry than any where else.

6. You will know that you are a column for the ministry than any where else.

6. You will know that you are a column for the ministry than any where else.

6. You will know that you are a column for the ministry than any where else.

6. You will know that you are a column for the ministry work of Redemption. Published by the A. M. Association.

Vol. I. begins with Creation and extends to Solomon's reign. It contains forty-nine lessons,—each hours reign. It contains forty-nine lessons,—e

den, an English periodical, after remarking that leaves are by no means so much used for flavoring as they might be, adds the following practical suggestions:—
"The young leaves of cucumbers have a striking likeness, in the way of flavor, to that of the fruit. The same way he And you, dear General, what of yourself? Where are you going? A shadow crossed his face. I saw he was disturbed and disappointed; but he repeated, with an effort, 'Mr. Ewing has given
me the sacrament, and seems quite satisme the sacrament are you going? A shadow crossed his face. I saw he was disturbed and disappointed; but he repeated, with an effort, 'Mr. Ewing has given
me to go to him immediately. He had
dren were with me, and when there was
sickness under our roof, that I felt the
blows fell heavily on the iron; but every
blow made his edge more blunt, till he
carrots in taste as may be.
The sacrament are important to that of the fruit. The same may be
sickness under our roof, that I felt the
pressure of poverty very heavily. I had a
blow made his edge more blunt, till he
carrots in taste as may be.
The sacrament are important and are discussed
to that of the fruit. The same may be
sickness under our roof, that I felt the
pressure of poverty very heavily. I had a
blow made his edge more blunt, till he
carrots in taste as may be. In most gardens the revery kind people, but I had never groaned
before them nor called upon them for an inleaves and their partially blanched footlittle Early the translation of the fruit.

"Leave it to me," said the axe, and his
blows fell heavily on the iron; but every
blow fell heavily on the iron; blow said the same may be
affirmed of carrot-tops, which are as like
pressure of poverty very heavily. I had a
form were with me, and when there was
little are the trectived a cherch.

"Leave it to me," said the axe, and his
blows fell heavily on the iron; blow said the same may be
signle; \$1.50 per doz., \$10 per hundred.

"I'll master it," said the axe, and his
blows fell heavily on the iron; blow said the same may be
signle; \$1.50 per doz., \$10 per hundred.

The same have the trectived a single to t leaves and their partially blanched footstalks. Scores of sticks of celery are cut up into soup, when the outside

THE FAITH OF EVANGELICAL ADVENTISTS. A little work that has been long needed, and ought to be extensively circulated. In paper covers, 12 pages. 5 cts. single; 30 cts. per dozen; \$2.00 per hundred. would flavor it equally well or better.

"The young leaves of gooseberries addto be taking God at his word and acting according to the theme is well illustrated by interesting." been. Oh, what a wicked life I have led! It came from a family we had never "Ha! ha!" said the hammer, "I knew ed to bottled fruit give a fresher flavor "I don't wonder," said Captain Irwin. I never felt it till now. Oh, what shall I known; but accidently hearing the name you wouldn't succeed: I'll show you the and a greener color to pies and tarts. of Howard, we called it the "Howard way; but at the first fierce stroke, off The leaves of the flowering currant give Price 8 cts., including postage.

A Call To Prayer. By Rev. J. C. Ryle, B. A Call To Prayer. By Ryle To Prayer. By Ryle To P a sort of intermediate flavor between that of black currants and red. Orange, equal to that of the fruit and rind combined, and some-what different from both. A few leaves added to pies, or No. 1. boiled in the milk used to bake with rice, or formed into crusts or paste, impart an admirable and almost inimitable

SICK HEADACHE. Those who have

ever had this distressing complaint need no description of it. Its attacks are often so sudden and severe as to make one helpless for awhile. If possible, put the of a size suited to putting cents per hundred. feet into a warm bath (coming well up the limbs), to which two tablespoonfuls of clean wood-ashes have been added. But this cannot always be done, as the person may be away from home at the time of the attack, or have no one to wait upon him or her, and be too sick to wait on themselves. But a remedy may be kept on hand, that has always eased me when I have tried it; it may be carried in the pocket, so that if attacked when from put it in the mouth and chew, swallowing the juice; as the bile begins to circulate in the stomach a sort of chill is

often felt, and the excess of blood circulates from the head to other parts of of this plant, as it is so generally known, though often called by different names. Boneset, or Thoroughwort, is called Eupatorium perfoliatum. The whole plant is medicinal, though for headache I use only the blossoms, which appear in Australia of the Lost. By Rev. C. P. Krauth, D. D. 4 pages. 30 cts. per hundred This is an impressive and awakening tract, and should be widely spread. only the blossoms, which appear in August : and I prefer them before they fully blossom, as they are not so easily rubbed off and wasted. It grows in wet pastures, and should be gathered when well budded for blooming, or about the first of August. It may be tied in bunches and hung up out of the way, where it will keep clean and dry .- Hattie Hope-

Our Book-Shelves.

BOOKS.

FOR SALE AT THIS OFFICE.

YOUTHFUL EXPLORERS IN LANDS. A volume of 224 pages, with 35 larve engravings, "prepared and published under the auspices of the Scholars' Holy Land Exploration of the United States, by Robert Morris, LL. D."

An entertaining book for the young and a profitable one for all. Price \$1.25.

LIGHT AND TRUTH: or, Bible Tho

Themes. By Rev. Horatius Bonar, D. D.:—
Vol. I. The Old Testament.

"II. The Gospels.

"III. Acts and the Larger Epistles.

"IV. The Lesser Epistles.

"V. The Revelation.

FAITH OF ABRAHAM AND OF CHRIST HIS SEED in the Coming Kingdom of God on

octave of 463 pages. The view presented is, that the kingdom of God is yet to be established—when the King comes—and that its seat is to be the earth renewed and glorified. In sustaining his position, when the Mosaic economy, times of the Gentiles, dispensation of the Spirit, the King, people and place of the kingdom, current objections, and the destiny of the world and of Israel, are fully and fairly discussed, while a history of the doctrine of the kingdom already come is gir m at some length. Price

from being annoyed by all kinds of flies, LIFE OF THE REV. WILLIAM MARSH,

THE VOICE OF THE CHURCH on the Coming and Kingdom of the Redeemer; or, a History of the Doctrine of the Reign of Christ on Earth. By D. T. Taylor. Price \$1.00, including postage. A very valuable work of 418 pages, embodying as it does a large amount of historical evidence on a subject in which Christians should always be interested.

HISTORY OF THE CROSS: the Pagan origin and idolatrous adoption and worship of the image.

By Henry Dana Ward, M. A. A curious and learned essay, illustrated by cuts of medals, coins, &c. It defends the simplicity of the faith, hope and worship of the gospel, and exposes a long-existing and wide-spread evil. Price, including postage, \$1.00.

THE NIGHT OF WEEPING; or Words for the Suffering Family of God. By Rev. H. Bonar of Scotland. Price 50 cents. Postage 8. Sweet words of comfort they are, and should fall on the ear and heart of every way-worn child of God.

PAMPHLETS.

TRACTS.

Invitation Series. The Wide Welcome—Isa. 55: 1. The Powerful Purifier—Isa. 1: 18.

QUESTION SERIES.

No. 1. Are You Waiting for Christ?

2. Does Your Soul Prosper?

The above will be sent postpaid, mixed or otherwise, at the rate of 40 c nts per hundred. THE BLESSED HOPE, an excellent sermon be the late Rev. Alexander M'Caul, D. D., of London Eng. 32 large pages. Single copy, 10 cents; copies, 50 cents; 13 copies, one dollar.

HISTORICAL PREFIGURATIONS OF THE KINGDOM OF GOD: a Discourse delivered in the Evangelical Advent Church, Providence, R. I., March 24, 1861, by Elder L. Osler. 56 pages. Single copy 6 cents; 25 copies for \$1.25. THE FIRM BANK: a Poetic Leaflet of 4 pages of a size suited to putting into an envelope. 3

THE REIGN OF CHRIST. BY L. OSLER. No. 1. Its Futurity and Literalness. 4 pages. 50 cts. per hundred.

2. Its Universality and Perpetuity. 4 pages.

50 cts.
3. The Post-millennial Theory an Innovation—its Development and History. 8 pages 90 cts.
4. Results of the Spiritual Theory. 8 pages.

90 cts.
5. The First Resurrection. 4 pages. 50 cts. Or, we will send a mixed package of a hundred swenty of each) for 65 cts.

My Advocate. "Jesus is Dead."

These are good, practical tracts to distribute gra-nitously, as they cost but little, and can be enclosed a letters to friends. 2 pages each. THE PLACE OF THE POOR PUBLICAN. THE HEART MADE CAPTIVE. THE AMIABLE SINNER AND THE CRABBED PRO-ESSOR.

THE OLD PIE APPLE-TREE. 4 pages. 30 cts.

Does the Soul Live in Death? 30 cts. pe CUP OF WRATH. A four-paged tract by Elder D. Bosworth. 30 cts. per hundred.

IMPORTANT TRUTHS. Reprint of the "Dition of Principles made at the Albany Confer

The Dominion of Canada and the Kingbom of Christ. By a "Pedestrian Missionary." 8 pages. 80 cts. per hundred.

WHY I WAS SPRINKLED AND WHY I WAS IMMERSED. By J. L. Bliss. 8 pages. \$1.00 per WHAT IS MEANT BY COMING TO JESUS? 4 pages

MILLENNIAL GEMS.

No. 1. NATURE, GRACE AND GLORY
2. THE TWENTY-THIRD PSALM.
3. BAXTER ON THE SECOND ADVENT.
4. THE RAPIDS OF TIME. The articles are printed on two pages of tinted paper, and surrounded by a neat border,—making excellent leaflets for letters. A mixed package of one hundred for forty cents, post-paid.

Terms of the Advent Herald. PUBLISHED WEEKLY BY THE

Any one sending us at one time \$8.00 for four new subscribers, shall have their own paper gratis if they desire it.

Ministers who are interested in the welfare of

POSTAGE.

Postage on the Herald, to any part of the Unite

States, 5 cents per quarter, or 20 cents per year prepaid. City subscribers, where there are carrier employed, will have their papers delivered at the door, free of charge, after paying their 5 cents per quarter at the post-office.

Morrisville, Pa. Port Dover, P. O... Portland, Me. Providence, R. I... Pawtucket, R. I... Perry's Mills, N. Y

COMMITTEE ON PUBLICATION : L. Osler, J. Litch, H. Canfield, W. H. Swartz, C. Cunningham.

[For Terms, &c., see Fourth Page.]

paper is specially devoted to the advocacy speedy, personal, pre-millennial advent of the glorification of the church at that epoch solution of the heavens and earth by fire,

Selections.

THE CITY.

Thou wouldst not have smiled with pity.

As if joy were with thee alone-

Of the forest and moorland free;

With thee, the unfettered ranger

As if gloom, and toil, and danger Could alone in a city be.

The smoke, the din, and the bustle Of the city, I know them well;

And I know the gentle ustle
Of the leaves in our breezy dell.

your glen at the day's sweet fall.

With the blanched ray, flickering through;

Day's hurry and, evening's riot,

In the ..., I know them all; I kno ...oo, the loving quiet

know, too, each grim old alley,

I know each sweep of your valle,, Where the rosy light dies in dew.

I know, too, the stifling sadness

I know the dun haunts of fever,

Yet despite your earnest pity,

For I know its boundless measure

You may smile, . r sneer, or pity,

My heart, in its inmost beatings,

You call it life's weary common,

At the best but an idle fair,

The market of man and woman;

The wonders of life and gladness,

Ever lingers around its homes;

My eye to you smoky city

I know where your free broad river

Sweeps disease on its breast away.

And despite its own smoke and din,

I cling to you crowded city,

Though I shrink from its woe and sin.

Of the true, and the good, and fair,

You may fancy it weak and strange

Still returns from its widest range.

My soul wakes up in its greetings

To the gleam of its spires and domes

But the choice of the race are there

All the wonders of hope and fear,

All the wonders of time, are there

The wonders of death and sadness,

In your lone lake's still face yonder,

By your rivulet's bursting glee,

Deep truth I may read and ponder

There seems in you city's motion

Tis the sound of life's great ocean

"Tis the tides of the human sea.

O'er the fields of earth lie scattered

Noble fruitage and blossoms rare;

And the garner of hearts is there.

Of your pearl or emerald green;

What is that to the gorgeous cluster

And the home to which I'm hasting

Is not in some silent glen; The place where my hopes are resting

The crowds are there, but the sadness

Nought is heard but the song of gladness;

Wilt thou grieve o'er my heavy doom, When within that resplendent city I shall find my glorious home?

-From "Hymns of Faith and Hope," by Horatius

-AND PRACTICAL BEARING.

BY REV. HENRY A. RILEY, MONTROSE, PA.

[CONCLUDED.]

I. THE RELATIVE PERIOD.

draweth nigh." (Luke 21:28.)

Is fled, with the toil and pain;

'Tis the city of holy men.

may consider,

And wilt thou my sad fate pity,

Is a city of living men.

On the brow of the crowned queen?

You may prize the lonely lustre

Of the earth and its mystery.

Its vast and far-gathered treasure,
All the wealth of soul that is there

Of the summer noon's sultry street;

I've breathed the air of your gladness,

Where the blossoms of youth decay;

Thou art no child of the city! Hadst thou known it as I have done,

THE ADVENT HERALD, NOVEMBER 5, 1873

PUBLISHED BY THE AMERICAN MILLENNIAL ASSOCIATION.

"BEHOLD, I COME QUICKLY." "OCCUPY TILL I COME."

VOL. XXXIV. NO. 43.

WHOLE NO. 1683.

unto all nations; and then shall the end

in nominal Christendom. "Nevertheless when the Son of man cometh shall he find faith on the earth?" (Luke 18: 8; 2 Thess. 2:3; 2 Tim. 3:1-5, 4:3-4,&c.) 3. A great prevalence of iniquity in opinion to express as the result of indethe world. " As the days of Noah were, so shall also the coming of the Sou of man be." (Matt. 24: 37; 2 Thess. 2:11;

and great disturbances. "There shall be upon the earth distress of nations, with perplexity; the sea and waves thereof roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud, with power and great glo-

5. Numerous unusual physical phe nomena, and portentous forebodings of nature. "Great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations. And then shall they see the Son of Man coming in a cloud." (Luke 21: 11, 25, 27; Acts 2: 19, 20;

6. An unusual awakening of interest and inquiry among the true followers of Christ respecting his second coming. "At midnight there was a cry made. Behold the Bridegroom cometh; go ye out to meet him." (Matt. 25: 6; Hab.

7. Unprecedented manifestations of the power and malice of the devil in the church and in the world. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. 12: 12; Matt. 24: 2 Thess. 2: 8, 12; 1 Tim. 4: 1, 3,

These and other signs are clearly indicated, and if we fail to look out for them, and to be influenced by them in our conclusions as to the approaching nearness of the grand event which they are designed immediately to anticipate, may we not meet with the displeasure of our Lord, and render ourselves obnoxious to the rebuke he administered to some of old; "Ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt.

But the question as to the TIME OF THE second ADVENT admits of, and seems to demand, a more definite answer; and we II. THE SPECIFIC OR CHRONOLOGICAL Whatever may be thought and said by some, of the presumption of those who venture to specify a particular "hour or day," or even year, wherein the Lord | read, "O Daniel, shut up the words and shall appear, we are, assuredly, warrant- seal the book even to the time of the ed, yea, it is our enjoined duty so to con- end." And again: "Then said I; O sider the "signs" of his coming as at my Lord! what shall be the end of these least to judge of our proximate nearness to the event; else the injunction is with- iel, for the words are closed up and sealout meaning, "When these things [these | ed till the time of the end..... And none signs just enumerated by the Saviour] be- of the wicked shall understand, but the gin to come to pass, then look up and lift up your heads, for your redemption formed that a time would come when. Various "signs" are specified, by the wicked these predictions should be. which we are to judge of the near ap- "the wise should understand them; proach of the predicted period. And, if for "at the time of the end" are these careful observers and attentive students | seals to be broken and the words under are not greatly at fault in their calcula- stood. And we ask, who will say that tions, based on these "signs", the time is the "time of the end" may not now near at hand, when a heedless world and have come? Within these thirty or fora slumbering Church will be startled from ty years much attention has been given their apathy by the cry; Behold! the to the investigation of these "signs" of

come." (Matt. 24: 14; Acts 1: 8.) 2. A general apostasy from the faith

2 Tim. 3: 1-5, 4: 3-4, &c.)
4. National and political revolutions

ry." (Luke 21: 25-27; Heb. 12: 27; Rev. 8: 1-13; Is. 2: 10-22, &c.)

Micah 7; 15, 16.)

2: 1-3; Dan. 12: 4, 9.)

16: 3.) But this opinion of the rapidly approaching period is not founded solely on "the sighs" predicted; which leads us briefly to consider,

SECOND ADVENT-ITS NATURE-TIME II. THE SPECIFIC (CHRONOLOGICAL) TIME OF THE SECOND ADVENT. There are certain chronological predictions which have direct reference to this event; and which have not, surely, been given in order merely to awaken a curiosity never to be gratified, and to lead to vain and profitless speculation. If in ages past no satisfactory solution of these predicted times has been reached, it is but the fulfillment of prophecy. A celestial messenger said to Daniel (10: 14), "I am come to make thee understand what shall befall thy people in the latter days." In the twelfth chapter we things? And he said, Go thy way, Danwise shall understand." Thus are we inhowever obscure and unintelligible to Bridegroom cometh! Go ye out to meet the times, and to the study of the chrohim." We are taught that these "signs" nological prophecies; and these investiwill be so clear a demonstration of the gations have been conducted by some of immediate coming and Kingdom of the most sober-minded, the most learned, Christ, that we can know his coming is at | and the most godly of the church; and hand, just as we know that summer is it is a very noteworthy fact that, with nigh when the trees begin to put forth scarcely a single exception, the concluleaves. (Luke, 21: 30; Matt. 24: 33.) sion is reached, that within a few years, We are not only taught to believe that three, or five, or ten, these predicted we can know it, but we are as positively events will transpire, or begin to be ver-

commanded to know it as we are to be- ified. All the lines of prophetic inter-

lieve that Jesus is the Son of God. (Matt. pretation, the result of independent and

BOSTON, WEDNESDAY, NOVEMBER 5, 1873. when these events will transpire we wish to speak with caution. We have no pendent examination of the chronological prophecies. We refer to the conclusions which others have reached. A short time will test the correctness of these conclusions. They may prove fallacious. But those who entertain them think they have, after patient study, allsufficient reasons for their belief. We do not give here the data on which their conclusions are founded, nor the varied investigations leading to them, but the simple result to which they have come and this assuredly demands most serious consideration. For if it be legitimately reached, we are indeed standing on the very verge of that tremendous crisis, in which all the prophecies centre in regard to the interests and the destinies both of the church of God and the nations of the earth, at the time of the great "harvest," at the end of the world, or the times of the Gentiles." * * * * Is there, we ask, anything in the word

of God to forbid our hope and expecta-

tion that the Lord will, if he have not

already done it, imbue some diligent stu-

dents with "wisdom," so that at this

"time of the end" they may "understand" the import of these predictions? Nor may we be at a loss to discover why it was that the definite time was not made known to the immediate disciples of Christ, and why it was withheld from many subsequent generations. The wisdom and the goodness of God are manifest in this divine arrangement. "I find in this concealment," remarks Dr. Seiss,* what he has said about the time as to secure the same practical effects for every age, without confining the promise to 2 any." And Bickerstetht remarks, in answer to the question, "Why did he withhold the time?" "Look back. You stand on the eminence of eighteen centles, martyrs, fathers, confessors, and reformers, have lived and died. Mark all the conflicts through which the early Christians attained their triumphs, their labors, sufferings, persecutions, and martyrdoms. Go on to the rise of Popery and Mohammedanism; see the dark ages; mark the struggles of infant Protestantism, and its subsequent decay. Look at the present spread of infidelity among professedly Christian nations. Had the Apostles been told all this must previously take place—all this corruption must spread over the world-what needless despondency and heart-sinkings must have overwhelmed them! Eighteen hundred years of deferred expectation !-eighteen hundred years of Israel's dispersion and desolation !-eighteen

at the coming of his Lord.

We may now consider briefly-

"This Gospel of the Kingdom shall be glorify the saints, and to be glorified of bodies of his saints, constituting "the times urges to resolutions of amendment, as well as the first Christians in general, preached in all the world for a witness them; to execute judgments upon his first resurrection," "the resurrection of But where are to be found the permanent comprehended the grandeur of that ocenemies; to establish his kingdom, and the just;" and if living believers, who good results? They are confessedly but casion. It filled their circle of view; thus to inaugurate the millennium, will shall be writing for his coming, at the few. Do not men coolly discuss their stood forth, to their contemplation, as occur, or, at least, that "the beginning time, are to be caught up to meet him plans of business and of pleasure even the point of culminating interest in their of the end" will be most manifest. In the air if he is subsequently to apas they follow the corpse to the tomb? own and the world's history; threw reference to any specific, definite time pear in glory "with all his saints," visitives, of ten indulge in levity of feeling, into comparative insignificance the presented to any specific, definite time purifying it by fire, and making it the on the doings of death and in the very if he will thus, at his coming, establish erally fail to secure any abiding imprespersonally with his risen saints judge or tions, and our warnings, in view of the if we are to "watch" for this advent as we find an all-sufficient, satisfactory for that which may occur at any time; answer in the thought, that the frequency then, surely, all will admit that the of the occurrence so familiarizes the doctrine should have a direct salutary mind to the scene that susceptibility to moral influence upon our lives and our salutary impressions is entirely or almost feelings. It should operate most decid- wholly lost? We think not. This may edly to make us more holy in conversa- have, and undoubtedly has, its effect; does not bring forth these fruits of god- of appeal. Everywhere it is the second iness, the reason must be looked for in coming of our Lord. other causes than the tendency of the But it may be inquired, as it has often belief. It is the testimony of those who been, Is not death, to him who experifully, without wavering or doubt, receive ences it, to all intents and purposes, the this as the revelation of our Lord, that same as the advent of Christ? And in their own experience there are realized may we not understand by the exprespowerful incentives to holy living—that sion, "The coming of the Son of man," they may be ready, with lamps trimmed where it is presented as a motive for and burning, and with oil in their ves- watchfulness, this very providence? To sels, to enter into the marriage-feast, both inquiries we are constrained to give when the Bridegroom, for whose coming an emphatic negative. Death and the they are looking and praying, shall coming of Christ are, in the Scriptures, make his appearance. "For myself," widely contrasted. Death is the coming actions."

This result is just what the whole and blo waiting. A knowledge of how long it mon, there are allusions—and in several, place for you "-what then? Is it, "I was to be protracted he kindly withheld very many allusions—to the second will come to you at death that you may from them; that thus they might feel coming of Christ, as a motive to a holy enjoy it?" Ah, no; I will come again he power and influence of his oft-re- life; whereas not one solitary reference, and receive you unto myself, that where not when the Son of man cometh." incentive to the impenitent, or a stimulus them to his predicted second advent, as But it still may be asked, as it often to the believer. And, furthermore, it is the time when this blessedness would be has been; "Wherefore dwell on these worthy of note that the uniform testifully realized. itating reply of those who wait for and of their hearers with so little permanent of the doctrine of the second advent.

resigning spirit of the wait as does Paul the Apostle, for their Romans, from the hand of the impious, in council convenied by order bearts to "council convenied by order bearts" to "council convenied by order by o

31.) Among these "signs" immediately | most remarkably to converge to these ing of Christ before the Millennium be two solitary cases, and these doubtful reference to this event. They labored this doctrine is presented. It stands 31.) Among these "signs" immediately most remarkably to converge to this doctrine is presented. It stands to precede this glorious event—the comto precede this glorious event—the comvery years now just at hand. It is true; if this advent is (as we believe ones, has he had evidence of any lasting to be prepared for it. They were conto precede this glorious event—the comvery years now just at hand. It is true; if this advent is (as we believe ones, has he had evidence of any lasting to be prepared for it. They were conto precede this glorious event—the comvery years now just at hand. It is true; if this advent is (as we believe ones, has he had evidence of any lasting to be prepared for it. They were conto precede this glorious event—the comto preceded benefit as the result of these appeals. Stantly, in the expressive language of in its power to arouse the careless, to ble to every eye, to take vengeance on and in the most trifling conversation? ent time, death, all intermediate events, his enemies, and to renovate this earth, Why is it that these solemn admonitions, fit abiding-place of his ransomed ones; presence of the destroyer, so very genhis kingdom in righteousness, and here sions for good? Why are our exhortarule during the millennial period; and opened grave, so barren of results? Can

remarks Ryle, "I can only give my own of the "king of terrors." It is in part individual testimony; but the little I the penalty of sin, a positive evil in know, experimentally, of the doctrine of itself, the result of Adam's apostasy. judge the quick and the dead, at his ap. the "gift of God is eternal life through Christ's second coming, makes me regard True, to the believer, it is, by the mercy it as most practical and precious, and of God, shorn of its terrors, and made a makes me long to see it more generally "gain;" only so, however, because of received I find it a powerful spring what sin hath brought upon our blighted long-suffering and doctrine." (2 Tim. for they are equal unto the angels; and "the great unsearchable wisdom of the and stimulus to holy living; a motive earth. A "gain" only because we live 5: 1, 2.) So St. Peter: "The elders are the children of God, being the chil-Author of salvation, in so arranging for patience, for moderation, for spirit- in a world laboring under the curse; which are among you I exhort, dren of the resurrection." Our friends ual-mindedness; a test for the improve- where life is a probation, a discipline; feed the flock of God, and when will not be laid upon a sick-bed to waste ment of time, and a gauge for all my and where no direct communion with the Chief Shepherd shall appear, ye shall away with a painful disease, until we are Him who is the believer's hope and joy, receive a crown of glory that fadeth not called to their couch to say farewell, tenor of the word of truth would lead It is "gain" to depart and be "with us to expect. If attention has not been Christ." Death is, of itself, a positive particularly drawn to the subject, it evil, whereas the coming of the Son of will, perhaps, be a matter of surprise to man is represented as a glorious event. turies. See what these centuries have find that the prominent, we had almost Nowhere is death represented as the been. Generation after generation, apos- said the exclusive motive to repentance, object of watchfulness, and by no legitand to Christian diligence, and heavenly- imate reasoning can we substitute the mindedness and holiness of life, as urged "coming of the Son of man" for it. At in the Scriptures, is this very fact, the death, moreover, Christ does not come coming of the Lord Jesus Christ. If to the believer, but the believer goes to other considerations are presented, this him. He "departs" that he may be stands pre-eminent as the one incentive with Christ. At death "the dust [the and stimulus to duty. DEATH is that to body] shall return to the earth as it 26.) which attention, in our day, is mainly was; and the spirit shall return unto directed as a motive to prepare for God who gave it. (Eccles. 12: 7,) future retribution. It is, certainly, well Death is a present visitation, settling, it calculated to arouse the attention of is true, the question of the soul's fututhose who have but a brief probation rity. The advent of Christ is a prehere to spend. Death is the sealing of dicted event; when the believer, as to the destiny of the soul, as there is no his body, shall be raised from the grave, further opportunity for repentance; and and a consummation of glory, not revet it is a fact well deserving serious re- alized at death, will be his blessed exflection, that very seldom is any allusion perience; and when the sinner, knowing made to death by the Saviour, in his dis- no joyous resurrection, will wait in courses, or by the Apostles in their "hades," or the intermediate state, with hundred years yet to remain of the letters. We cannot recall a solitary in- harrowing anticipations of the full in-Gentile monarchies—and eighteen hun- stance where the sinner is exhorted to fliction of his dread penalty at the closdred years of the treading under foot of repentance, or the believer to diligence ing act of the Judgment. (Rev. 20 Jerusalem! With that wisdom and and holiness, in view of this event, so 12.) The exhortation to "watch for love which marks all the Lord's provi- certain to all, so uncertain as to the time the coming of the Son of man," emdence to his Church, this dark scene of its occurrence, and so momentous in braces much more than to watch for the was kept back." Thus we see the wis- its immediate and in its ever-continuing approach of death. The mind is to be dom and the goodness of the Saviour's consequences. It is not the motive fixed on the stupendous, startling scenes answer to the questioning disciples; "It urged home upon the conscience as a which are connected with the second is not for you to know the times or the stimulus to effort. We do not mean to advent; and which are so intimately reseasons which the Father hath put in say that this may not be presented as a lated, not only to the interests of indihis own power." He would have his consideration well calculated of itself to viduals, but to those of the whole people, in every age, reap the spiritual make a deep impression. What we de- Church, and to the destinies of all nabenefit of a cherished expection of his sire, particularly, to enforce, is, that it is tions. Read the comforting assurance coming. The animating, purifying, and not the scriptural motive—that which of the Saviour to his sorrowing disciheavenly hope of that event he would the Holy Spirit has presented as pre- ples. "In my Father's house are many have them ever enjoy. Hence they were eminently the most effective. In every mansions; if it were not so I would to watch for it; to anticipate it; to re- epistle, except the brief ones, the Second have told you. I go to prepare a place joice in it. There was to be a season of and Third of John, and that to Phile- for you. And if I go and prepare a

unfulfilled predictions? What profit mony of the ministers of Christ is that Nothing is more obvious than the are we to derive from the study of there is scarcely a subject, if there be marked prominence given in the New them?" Much every way, is the unhes- one, which is urged upon the attention Testament to the practical moral bearing with the prospect before him? "I am sense, at the same time; but he may be ove Christ's appearing, as did the apostle benefit as death. For upwards of thirty Professor Hackett, of the Newton Paul when he anticipated the crown of years has the writer preached the Gospel, Theological Seminary, (who is not a milrighteousness, which he was to receive and has sought for motives to urge the lennarian,) a candid and distinguished sinner to forsake his sins, and the Chris- commentator on the Acts of the Apostian to increased devotedness; and many tles, bears this testimony: "The final III. THE PRACTICAL MORAL BEARING have been his appeals, at funerals and coming of Christ was the great consum-AND INFLUENCE OF THE DOCTRINE OF upon other occasions, based on the cer- mation on which the strongest desires of CHRIST'S SECOND COMING. tainty of death, its solemnity and re- the first believers were fixed, and to appearing." (2 Tim. 4: 6, 8.) If this doctrine of the personal com- sults, and he is constrained to declare which their thoughts and hopes were

1. The Gospet is to be preached to an Fiong-anticipated second to come to raise from their graves the sion, awakens serious thought, and some- of the day of God. The Apostles, his cross, nations of the earth "FOR A WITNESS." Son of Man in the clouds of heaven, to to come to raise from their graves the and made them feel that the manifestation of Christ with its consequences of indescribable moment to all true believers, was the grand object which they of our race "who by patient continuwere to keep in view, as the end of their toils, the commencement and perfection of their glorious immortality. In such honor and incorruption and peace." Rom. a state of intimate sympathy with an 2: 7. Men may obtain wealth, honor, event, so familiar to their thoughts, they fame, and glory here, but ah! how soon expect, they hold it up to the people of level with the beggar. In the grave tion and more heavenly-minded. It but a solution of the question we must awaken them to fidelity, zeal, and perse- carry nothing with them when called to should stimulate to the cultivation of find in the fact that, agreeably to the verance; and on the other hand, appeal leave the world. "Be not thou afraid every Christian grace. If with any Divine arrangement, as made known in to it to warn the wicked and impress when one is made rich, when the glory who profess to embrace the doctrine, it the Scriptures, death is not the subject upon them the necessity of preparation of his house is increased : for when he

tion may be presented.

that your sins may be blotted out, when changed! And the felicity to be enthe times of refreshing shall come from joyed forever! Will any of the readthe presence of the Lord, and he shall ers of this fail of entering that blessed send Jesus Christ whom the heav- world? How sad to know that so many ens must receive until the times of resti- are likely to lose these endless blessings tution of all things." (Acts 3: 19, 20.) and enjoyments. Are saints exhorted to holiness of life Now all this good is embraced in the and spirituality of mind? "When word Zoee, here translated life. "Glo-

Christ, who is our life, shall appear, then ry, honor, incorruption, and peace," are shall ye also appear with him in glory. all included in the word Zoee. As the Mortify, therefore, your members which Holy Spirit uses the word, it not only are upon the earth." (Col. 3: 4, 5.) means life, but life in the pregnant sense Denying ungodliness and worldly lusts, of the term. It refers not simply to the we should live soberly, righteously and mere fact of being, but to a condition Godly in this present world; looking for of being, as of holiness and happiness. that blessed hope, and the glorious ap- The word life, in its lowest sense, never pearing of the great God and our Saviour means simply existence. A book, chair, Jesus Christ." (Tit. 2: 12, 13.) "And stone, &c., may exist, but still they nevnow, little children, abide in him, that, er had, nor will have, life. A tree may when he shall appear, we may have con- exist, though destitute of life. But is fidence, and not be ashamed before him not life opposite to death? Certainly. at his coming." (1 John 2: 28.) Still death is not non-existence, as seen

suffering under persecutions and trials may exist, and exist as a tree though enjoined? "Seeing it is a righteous dead. So zoee and thanatos express opthing with God to recompense tribula- posite conditions of being, but never exlation to them that trouble you; and to istence and non-existence simply. Thus, you who are troubled, rest, with us; to be "carnally minded is death," while when the Lord Jesus Christ shall be re- to be "spiritually minded is life and vealed from heaven with his mighty peace." Here the words are employed angels, in flaming fire, taking vengeance to express opposite conditions of being. on them that know not God, . . . when and not existence and non-existence simhe shall come to be glorified in his ply. The same is true whether the terms peated injunction, "Watch; for ye know it is believed, is to be found to death as an I am there ye may be also;" referring saints." (2 Thess. 1: 6-10.) "Be patient, therefore, unto the coming of the site conditions of being are invariably Lord. . . . Be ye also patient, stablish referred to, and while one condition obyour hearts, for the coming of the Lord tains there must be of necessity the ab-

> my departure is at hand. I have fought at the same time, as seen in the above a good fight, I have finished my course, quotation from Romans. I have kept the faith: Henceforth there The condition of Dives had so greatly is laid up for me a crown of righteousness, changed by his entrance into Hades, that which the Lord, the righteous Judge, Abraham reminded him that he had shall give me at that day; and not to me passed his zoee-time. "Son, remember only, but unto all them also that love his that thou in thy life-time receivedst, thy

denied; butter are "love his appearing" and who look and city of Romer and gour brethren the warm, was sea, we mayen."

ling of our Lord—and by which we are to thought, and with many it is a continuous the careless, to ling of our Lord—and by which we are to thought, and with many it is a continuous the careless, to line of its proximate nearness are:

Now why is it so? Death, wherever it line, that within the period specified, the by, attended with, and followed by most line, that within the period specified, the by, attended with, and followed by most line, that within the period specified, the by, attended with, and followed by most line, that within the period specified, the by, attended with, and followed by most line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, that within the period specified, the by, attended with, and followed by most line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and to exalt the Saviour and occurs, makes a present, solemn impression in the careless, to line, and the careless, to lin Communications. THINGS TO BE SOUGHT-NO. 8.

American Millennial Association,

Organized in Boston, Mass., Nov., 1858, has for

BOARD OF OFFICERS FOR 1873-4.

Samuel Prior.

Recording Secretary: Rev. H. Canfield, North
Attleboro', Mass.

Corresponding Secretary: REV. F. GUNNER, Salem, Mass.

lem, Mass.

Treasurer; R. B. KNOWLES, Providence, R. I.

Auditor; P. L. HOPKINS, Providence, R. I.

Directors: L. Osler, W. H. Swartz, Geo. W.

Burnham, W. J. Hurd, T. C. Lowe, A. Pearce, W.
L. Hopkinson, D. Elwell, J. M. Orrock, I. R. Gates
and D. E. Atwood

President: REV. JOHN PEARSON, Newburyport

ETERNAL LIFE. This God will "render to every man"

ance in well doing seeks for glory and

derived, and must have derived, their does death, man's relentless foe, deprive chief incentives to action from the pros- them of all earthly enjoyment! Death pect of that future glory. As we should brings the grandee of earth lown to a God to encourage them in affliction, to they moulder side by side. They can for the revelation of that day." "If dieth he shall carry nothing away; his modern Christians," he continues to say, glory shall not descend after him." Psa. "sympathized more fully with the sacred 49: 16, 17. Hence whatever we may writers on this subject, it would bring have in this world, we can enjoy it only both their conduct and their style of re- for a brief season. Death, with uplifted ligious instruction into nearer corres- axe, is upon our track, ready at any mopondence with the lives and teaching of ment to cut as down. We can hold the primitive examples of our faith." nothing here. Wealth, honor and friends This emphatic statement is fully con- leave us, or we soon leave them. But it firmed by a reference to the Scriptures is not to be thus in the new and beautithemselves. A few passages in illustra- ful world to come, where the saints will be at home. We shall not only obtain As an appeal to ministerial fidelity "glory, honor, incorruption, and peace," and diligence, hear St. Paul to Timothy; but we shall have "eternal life," so that "I charge thee, therefore, before God we may enjoy the promised good forand the Lord Jesus Christ, who shall ever. There will be no dying there, for pearing and his Kingdom, preach the Jesus Christ our Lord." They cannot Word: be instant in season, out of die in that immortal and incorruptible season; reprove, rebuke, exhort with all state. "Neither can they die any more; Are careless sinners to be aroused? bers of the dead. We shall never see a "What is a man profited is he shall gain funeral procession, gravevard, or tombthe whole world and lose his own soul? stone amid those Eden bowers to be inor what shall a man give in exchange herited by the saints of God in the new for his soul? For the Son of man shall and glorified earth hereafter to be recome in the glory of his Father with his vealed, to remind us of loved ones laid angels; and then he shall reward every away. Circles there will never be broman according to his works." (Matt. ken, nor hearts filled with sadness. Here 16: 26, 27.) "Whosoever shall be the husband is bereft of a devoted wife, ashamed of me and of my words, of him or wife of the husband. The parents shall the Son of man be ashamed when weep for their children "because they he shall come in his glory." (Luke 9: are not," or the dear "little ones" are left to shed the bitter tears of orphan-Are men called to repentance? "Re- age in a friendless world. But there we pent ye, therefore, and be converted, shall be changed, sweetly and gloriously

Are patience, forbearance and long- in the case of the tree just cited, which draweth nigh." (James 5: 7, 8.) sence of the other. Hence a person can-Is the advanced pilgrim to be cheered not be both dead and alive in the same now ready to be offered, and the time of dead in one sense, and alive in another

Such are specimens of the many in- things: but now he is comforted, and 24: 33; Mark. 13: 29; Luke. 24: 28, of varied methods of investigation, seem | *"The Ten Virgins," p. 30, t"Time to Favor Zion," that, so far as memory serves him, in but habitually turned. They lived with stances where the practical efficiency of thou art tormented," Dives and Laza-

for then one was "comforted," and the which these narratives were filled." other "tormented." And so will it be Those persons who have been "looking eternally. The righteous and wicked for the glorious appearing of our great will never be in the same condition. As God and Saviour Jesus Christ," and conwe learn in Rom. 2: 6-11, one class will sequently watching "the signs of the enjoy "glory and honor and incorruptimes," are well assured that this is the tion and peace." This will be their zoee, condition of Christendom at the present and it will be eternal, thank God! But time, and they have seen it for a long the condition of the opposite class will time, and therefore are not at all sur be "indignation and wrath, tribulation prised at this representation given by and anguish." The duration of the two the European members of the Alliance; classes is the same, but the condition neither is the condition of matters any two is widely separate even now. When forms, and superstition also, are gaining man sinned he "lost the life (zoee) of ground rapidly here as well as in Europe God." Joy and peace were then stran- and never were the opposers of the Mesgers to him. His condition by nature is siah and his truth, so bold, so confident, fully illustrated in Luke 15th chapter, so in earnest by speech and press, in under the similitudes of the "lost sheep," spreading their deadly errors throughout the land as now. The hope expressed by we believe in the Lord Jesus Christ, we the Dean of Canterbury is a vain hope Hence, he that "hath the Son of God Lord's prediction (Matt. 24: 12), when hath life, (zoee;) and he that hath not speaking of his return to earth, "iniquithe Son of God hath not life," (zoee). ty abounds and the love of many waxes Now, this life, or condition of being, lost cold." What is the use of shutting our Holy Spirit always uses the word zoee, is fallen in the streets and equity cannot

"when this lively sense becomes the or- On last Lord's day (Oct. 19th) at vanisheth away." All the enjoyment righteous, like Lazarus, have all the "evil things" they will ever have in this ward course in morals and religion. life. But in spite of the "evil things" for their "eternal life" (zoee), begins now: "Verily, verily I say unto you, he (zoee), and shall not come into condemnation [judgment], but is passed from death unto life" (zoee). And so "Godliness is profitable unto all things, having promise of the life (zoee) that now is, and of that which is to come." And manifested, then shall we "also appear," or be manifested, "with him in glory. Now as life, in its lowest sense, signifies something more than mere existence, it must in its highest sense, the sense belonging to zoee, include all the good we can possibly desire. The "fullness of joy" in God's presence, and the "pleasures forevermore" at his right hand, are all included in this term life. We have the rivulet, the stream here, but the vast ocean of it is to be enjoyed hereafter. Now we are the "sons of God," but it "doth not yet appear what we shall be; faith, we do not wonder that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," for he "had respect unto the recompense of reward." He could well forego the honors and wealth to come. Rev. 3: 21. God grant that each reader may be among the "seeking" ones mentioned in Rom. 2: 7, so as to come at length into the full possession of the "eternal life" promised to all

THE EVANGELICAL ALLIANCE.

C. CUNNINGHAM.

The correspondent of one of our religious papers in Boston, in giving an account of the proceedings of the Evangelical Alliance during its late convocaburden pervaded every word. It was the Christian interest:" and Rev. M. Cohen at the present time." Stuart testified concerning Holland, that, Well, what then? Why, let all who with all speed my peculiar people, and my "In thy hand I behold the Empire of fulness among the dear saints of God, its choir "run" at enormous expense by newspaper copies and 10 letters; fifty

rus were in opposite conditions of being age, now already visible." These are when on earth, and also when in Hades, but specimens of the utterances with

vastly different. The condition of the better in America; skepticism in all its "pass from death," this separation from America is in as bad a condition as the the "life of God,"-"unto life," zoee. rest of Christendom. According to our in the fall, is only regained through eyes to these facts as so many persist in Christ. And to represent this life, the doing, while even in our own land, "truth and never the other Greek words trans- enter?" "In transgressing and lying against the Lord, and departing away Though the word zoee is used respect- from our God, speaking oppression and ing natural or animal life, still it is true, revolt, conceiving and uttering from the as Prof. Hudson admits, that words not heart the words of falsehood," "judgunfrequently "break beyond the limits ment is turned away backward, and jusof the letter." And he also says that, tice standeth afar off," (Isa. 59: 13-14).

dinary sense, that is only a new literal or Park Street church, Rev. Mr. Murray in proper sense." This being admitted, presenting the claims of the American then, we affirm, that as the Holy Ghost Home Missionary Society, gave an acnever employs the word zoee only in cases count of the condition of things in these where enjoyment, or felicity is included, United States, entirely in accordance with the word always means more than sim- the facts stated by the delegates from ply animated existence. All the good Europe; and declared that we, the Chrisreceived by faith in Christ, both here tians of America, must be a much more and hereafter, is represented by this devoted people, and give more largely of pregnant term. The contrast between our substance to spread the gospel, or the zoee of the wicked and that of the this land will soon become a heathen righteous is beyond expression. One is land; and he significantly asked "how transient, the other eternal. "For what long will it take the Christians of Boston, is your life [zoee]? It is even a vapor, at the rate we are going on, to convert that appeareth for a little time, and then or evangelize Boston?" One of his hearers at least was surprised to hear him the impenitent will ever have, they will talk as he did; and could not but rejoice have in this world, as seen in the case of that in addition to his recent discovery Dives, and taught throughout the Scrip- that lying is a "national vice," he seems tures. This is their zoee-time. But the also to begin to see something of the true condition of the nation in its down-

The fact is that the true and only hope they have, they also have much of good, of "Evangelical Christianity" is that all Christians should learn more fully the great truth given us by the Apostle Paul that heareth my word, and believeth on in the epistle to Titus (2: 11-13) and Him that sent me, hath everlasting life, act upon it daily, viz :- "The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and wordly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, the glorious appearing our life, zoee, is in safe keeping, and so of the great God and our Saviour Jesus is sure to us, for it is "hid with Christ Christ,"—and it is sad to think and see "our life" (zoee) shall appear," or be parts of the world of so many clergymen and others, professedly servants of Jesus Christ, that not one word so far as I have been able to discover, fell from any of their lips concerning the "coming again in like manner as he went away of ."this same Jesus;" which coming again ought according to Scripture to be "the blessed hope" and earnest desire of every Christian in all lands. For it cannot be denied that while noble efforts, attended with a good measure of success, have been put forth during this 19th century, according to the symbolic prediction, (Rev. 14: 6) more than ever before but we know that when he shall appear, since the reformation, to "preach the we shall be like him; for we shall see everlasting gospel to every nation, and him as he is." As Moses saw this by kindred, and tongue, and people;" still the servants of Satan in every land, outvie in earnestness, and out-number the servants of God, and seem to be more heartily engaged against the truth than we do for it. This is not the "croaking," as some call it, of foolish Adventists; but of Egypt's throne in order to share the deliberate testimony of Christian throne with Jehovah Jesus in the world men from the principal Protestant Nations of the world, at this great, gathering of the Evangelical Alliance.

If all this evidence before us, from all quarters, is not enough to show clergy and people the true condition of our globe, it would seem that they would not be persuaded if one rose from the dead. The fallacy of the "world's conversion"overlooking the fact, that the object of God in sending the gospel to the Gentile lambs. Wherefore, let all who nations is not the "conversion of the have heard and obeyed my preaching world," but to take out of them a people for his name" (Acts 15: 14)—turns away the mind of most from the true state of tion, says :- "On Friday the sessions of things, and leads to a virtual putting far unto that life (eternal), and since the way, by the head of the Roman church." the conference were taken up with the away the return of our blessed Lord to reading of papers on the state of relig- earth; thus lukewarmness, and conformion in the different countries of Christen-lity to the world, and "the deceitfulness dom. These papers had been carefully of riches," have crept into the churches; prepared; were all able and interesting, and the enemies of the truth seem to and so, worthy the careful attention of carry all before them, and wax more and all Christians. One noticeable charac- more confident. It may be doubted even, teristic distinguished every paper; one if this great meeting of the "Alliance," -pleasant as it was, as a manifestion of sad confession that evangelical Christi- Christian love between the followers of anity is in great peril at the present time. Christ of all nations and names-will re-In England, and France, and Germany, sult in any practical benefit to the church and the Scandinavian countries, it was as- at large. Will there be any less conserted that the two enemies of the church, formity to the world? Any less display skepticism and superstition, seemed to be of magnificence in churches, or palaces, gaining ground. "The hope of evan- or temples devoted to mammon? Any gelical Christianity in Europe," said the less devotion to fashion in dress, equipage Dean of Canterbury, "is in America." and style of living, among the professed In the letter which he sent to the Confer- disciples of Jesus in this highly-favored ence, the venerable Tholuck said that, nation? It is to be feared that all will "the new epoch which has been inaugu- go on as usual; and that we must still rated (in Germany,) as far as human eyes agree with the European delegates to the can see, proves itself to be an ever-pro- Alliance in their "sad confession, that ceeding dissolution of positive faith and evangelical Christianity is in great peril of an eternal retribution, and the infinite heaven, and in the other another key; hath called "me from darkness to light.

"it cannot alas! be denied; bitter are "love his appearing" and who look and city of Rome, and your brethren the EARTH, AND SEA, AND HEAVEN."

ong delay, as it seems to them. "Make haste my beloved, and be thou like a roe or a young hart upon the mountains of spices." (Cant. 8: 14.)

The Advent Herald.

BOSTON, WEDNESDAY, Nov. 5, 1873.

ROME-PAGAN AND PAPAL.

The character of the power symbolized v the peculiarities of the little horn, as aving "eves like the eyes of a man"a mouth that spake very great things," and shall wear out the saints of the Most High," finds an unmistakable ounterpart in the self-exalting, blasphenous pretensions and persecutions of the Roman papacy. "Eyes" denote intelligence, sagacity-oversight. It is ot, however, inferable from this, that he other rulers had not these essential qualifications for the administration of government; but that this one would possess them in a peculiar and pre-eminent sense, as certainly may be seen in the history of the papal hierarchy.

The prophecy instructs us, that this ower would combine both temporal and piritual prerogatives, and that by the sercise of the latter, it would gain its ral government it would be "little," all: it would utter "very great things," and its "look" would be "more stout than his fellows." In proof of this, notice the rise of this ecclesiastico-politithority, and even the consciences of

the most impious and arrogant pretensions ever conceived by the human mind, or heard by human ears ;-we have no insolent or blasphemous; -in truth the abominable system of falsehood where speaking of the "man of sin," that it is

after the workings of Satan." To effect the uprooting of the three rainst the Lombards, Stephen wrote a and the next, not without threats of damnation in case succors were denied. Awful language, which became but giving to God, or to St. Peter: to dispute anything with the church, was they destroyed the natural order of society.

mous letter may not be out of place, impious papal "mouth." The aid of Pepin is invoked by the bold claim of Stephen the Pope, representing in person, St. Peter the Apostle.

"Wherefore I Peter the Apostle, called by Christ, the living God, am ordained by his power the illumination of the whole world, the Lord our God confirming it, saying, Go teach all nations. . and commending his sheep severally to me, his humble servant and called Apostle, he says, Feed my sheep, feed my believe that their sins are removed in this world by the command of God, and that without spot they will go forward light of the Holy Ghost has shone in ing firmly united to this Apostolic Roman Church committed unto us.

to the Roman people, that I the Apostle THE KING OF GLORY HAS COME FORTH!" God, and render you in time the reward in his right hand with which he opens to show forth "the praises of Him who

be given them "at that day," remem- adjure you my beloved and adopted sons. uring the holy Roman church as the ber the direction given them by their I adjure you by the grace of the Holy heavenly Jerusalem, and the bride of Lord and Saviour before his departure : Spirit, and exhort and admonish you with Christ, each a favorite emblem with the "When these things begin to come to pass, threats before the terrible God, the Cre-orators, and after confessing the almost then look up, and lift up your heads, for ator of all things; and with me also, the total extinction, at the time then being. your redemption draweth nigh." (Luke holy Catholic and Apostolic church; do of faith and piety in it, thus proceeds not suffer this Roman state to perish, in to express himself: 'Is this Jerusalem, "Surely I come quickly: Even so, come which the Lord has placed my body, which that city of perfect beauty, the daughter Lord Jesus. Amen." More than eigh- he has commended to me, and made the of Zion, the spouse of Christ? But een hundred years have elapsed since foundation of faith. Be not separated weep not, daughter of Zion, for God hou didst give this precious promise to from my people, the people of Rome; hath raised up a Saviour for thee. The ETERNAL."

> the prophecy of a "mouth speaking great Some ambassadors from Sicily prostrated things." But these "words" are modest themselves before the pope and ads put instead of the Apostle Peter; but Christ on earth, but Goo!" they have expressly substituted them- Pope Innocent III. uttered "words Pope assuming the place of Christ.

scendency over the others. As a tempo- and the festivities began, on his corona- all virtue and goodness." tion at St. Peter's immediately after. The Pope places himself above Scripamong the kingdoms symbolized, but in But the grander ceremonial of his going TURE, and claims that he is the ts spiritual claims mightier than them to take possession of the church of depository, source and expounder of his bishopric, St. John Lateran,-that truth: that the Scriptures derive their church by the bishopric of which as the authority from him. Blasphemously mother and mistress of all churches, he the Pope has decreed that his epistles s to be constituted not only bishop of are equal to the Scriptures. Pope cal power to supreme dominion, and how Rome, but, by consequence, the church Stephen said that "since the holy Roman haughtily it asserted its impious claims universal,-was delayed for a month, to church, over which Christ has willed that to the abject submission of all civil au- allow of the proper pomp attending it. we preside, is set for a mirror or example And now the day is come for its celebra- whatever it has decreed, whatever it now tion. The city is thronged with visitors ordains, must be perpetually and irrefrag-To secure the temporal sovereignty, on the occasion. . . . The concourse ably observed by all men." THE HOLY the Pope did not hesitate to put forth from early morn has been to the great ROMAN CHURCH," it is affirmed, "IMPARTS square before St. Peter's. There the AUTHORITY TO THE SACRED CANONS, BUT London paper: "To-day a most interprocession forms on horse-back. First in order is a troop of cavalry hesitancy in affirming that the devil then a long line of the gentry and nobil- AND PRONOUNCE THAT TO BE SUBJECT TO himself could not invent anything more ity; then successively the senators of THE ROMAN PONTIFF IS TO EVERY HUMAN Rome, and the Pope's body-guard; human heart could not have originated then the convoys for Germany, Spain, SALVATION." Gregory II. said "Our such daring impiety, and the Apostle Portugal, and other parts of Christen- holy and inspired fathers and teachers, Paul has revealed the source of this dom; then abbots, bishops, archbishops, and the six councils in Christ, these are and patriarchs, above 250; then the he says to the Thessalonian church, cardinals:—the ecclesiastical dignitaries tion. wearing their jewelled mitres and their capes; the rest dressed in richest costumes, and with banners streaming, as horns the popes set up the most extrava- on a day of jubilee :- then, at length, gant and daring pretensions of spiritual thus preceded, and duly followed and in God." Hence, when Christ who is that in so great a gathering from all dictation. To engage Pepin in a war closed in by a troop of military, Himself and a book of remembrance was written before him he Hero of the day, Himself the Pope! most artful letter to him in the name of The horses of the bishops and cardinals St. Peter, in which, Millot says, "he preceding him are covered from head to confounds all ideas, the sacred with the foot with white trappings." [Being profane, the wealth with the essence of dressed in white was the special order the church, the interest of souls with the for this occasion,—the usual color for prosperity of the pastors; and where, the horse-trappings of the cardinals be- it but a short time. in recompense for carrying on a political ing at this time scarlet.] "He comes war, he promises happiness in this world forth himself too on a white horse : a in the great body of the church, in recape of richest broidery mantling him : gard to the coming of Christ, a doctrine, the ring of espousal with the universal church (his bride) glittering on his render as important to be preached, as too common. To give to the church was right hand ring-finger; on his head the the atonement or resurrection. regno, or imperial tiara of three crowns. A short time ago the pastor of the A canopy is borne over him by the chief church with which I am connected, attacking God, attacking St. Peter. Roman authorities. The streets are preached a sermon from the text, Credulity and superstitions lent such strewed with tapestry and flowers for "Watch." He made some very good strength to sophisms of this kind, that him to pass over. The welkin rings points in his sermon, without, however, with acclamations of welcome. The definitely referring to watching for the multitudes fall on their knees, as he ap- coming of Jesus. On the way home A few brief extracts from this fa- proaches to receive his benediction. 'It from church, a teacher of an adult class seemed to me,' says the narrator of the in our Sunday school was led to converse in illustration of the defiant, boasting, pageant, 'THAT IT WAS THE REDEEMER with me on the way in which truth was OF MANKIND ON THE PALM SUNDAY GO-

> Papa Leone! Life to the Pope, the I then quoted the passage "Watch, theredeed which his very guise, and pomp, the same thing as watching for the Holy and popular reception, might have well Spirit." I was astonished that a person suggested !- But is it really the case, that the people regard him as filling the talk in that way, and replied to him, with place of Christ to them; and to be looked to as their Redeemer and Saviour? of God's word. The answer is ready in every mouth ; which he fills, but is assumed, in some ing." May God remove the scales of Among the devices and paintings on your very resplendent heart, assuredly the occasion described above which will your hope of future reward is held by be- place Antichrist in his real light-in his monstrous self-deification as Christ -was "first that painting in the Gen. Wherefore I Peter, the apostle of God, oese arc between the castle of Stwho have you for my adopted sons, ex- Angelo and the Vatican. Here be- come round when to write a few lines to hort you to defend from the hands of its hold the azure heaven represented. you, seems like doing service to the cause enemies this Roman state, and the peo- On its verge, refulgent with glory I love. You are serving the cause of ple committed to me of God, and the like as of the new-risen sun, stands por- the coming King, and how honorable the house also where I repose according to trayed the Pope: a rainbow in the air call, to be called of God, and put in the flesh; I admonish you earnestly to free reflects its cheering radiance on a land-trust with the gospel of the coming kingthe Church of God, committed to me by scape of land and water, men and dom; there is something soul-lifting in the Divine power, since they suffer the women, just emerged apparently out of the thought, and I have no doubt but greatest afflictions and oppressions from night and tempest, below: and the sen- you purpose in your heart to be loyal to the most wicked race of the Lombards. tence appears written underneath; "The the trust. May God bless you in your Render help then with all your power WORLD HATH BEEN UNVEILED TO LIGHT; work, and make his word to burn with-

from all thine enemies. On thee, Oh It would seem that such language as most blessed Leo, (lion), we have fixed found in this letter was sufficient to meet our hopes as the promised Saviour. words" in comparison with what the dressed him in the very words that the Popes of Rome have used in asserting evangelist John applied to Christ, their own infallibility as heads of the 'Lamb of God! that takest away the church and of supremacy among the civil sins of the world!' More than all this, filled, every mansion occupied, and I governments. In this letter, the Pope the pope has not only claimed to be

selves for Christ; they have made their against the Most High" when he dedecretals of equal authority with the clared that "he held the place of God Scriptures, and claimed that God's re- on earth." On the occasion of the corvealed word is of no force or value only nation of Henry VI., the Pope was noted as sanctioned by the Pope, so elevating as "our Lord." The Jesuits gave Pope himself above Christ, for he, when upon Paul V. the title of Vice-God :- "Paulo earth, laid claim to no such supreme V. Vice-Deo"; instead of God. or in judgment. The Pope claims to be vicar the language of the Apostle Paul "as of Jesus Christ on earth ;-not a vic- God." Gregory the Second said, "all ar, but the one only appointed vicar of the the kings of the West reverence the Pope church, or in the Apostle John's prophet- as a God on earth." Daubuz quotes the ic appellation, the ANTICHRIST. In the famous declaration of Gerson: "The ceremonial of the election of Pope Leo X., people think of the Pope as the ONE as graphically described by Elliot, we God that has power over all things in have a very impressive illustration of the earth and heaven." Another asserted. as late as A. D. 1600 that " God was the "The announcement was made at the Pope, and the Pope God. Huss charged time from the window of the conclave the priests with preaching that "the of Cardinals: 'I tell you tidings of great Pope is the God of the earth that joy: a new Pope is elected, Leo the X:' he is the well-spring from which flows

IS NOT BOUND BY THEM." Boniface VIII. esting ceremony was performed, the usu-CREATURE ALTOGETHER NECESSARY FOR our Scriptures, and our light and salva-

(To be continued.)

Correspondence.

"Then they that feared the Lord spake often one upon his name."

FROM BRO. L. O. WALKER.

I like your publication very much, although it has been my privilege to read

There is great ignorance and apathy which it seems to me, the Scriptures

presented, and while he commended what ING TO JERUSALEM: THERE BEING SUB- our pastor had said, he thought that he STITUTED ONLY FOR HOSANNA TO THE left out the most important thing and Son of DAVID, the acclamation, Viva that was watching for the Holy Spirit. fore; for you know not what hour your Strange similitude : although that in- Lord doth come." He replied, "That's so well versed in the Scriptures could

some warmth, that that was a perversion This is about the way, however, which "There is not an act in the life of most believers in Jesus treat the doc-Christ; not a title of his; not an office trine of his "personal pre-millennial com-

> ignorance from their eves. Louis O. Walker. East Providence, R. I.

FROM SISTER HARLEY.

Dear Bro. Orrock:-The time has in, so that a fire shall be quickened which Peter may repay you with alternate pat- - Next comes the painting in the arc of shall spread far and near, inciting many ronage in the day of future account, may the Florentines. The Pope is here repre- to the earnest inquiry, "Lord, what will prepare for you most resplendent and sented with one foot on the land, the thou have me to do?" I have a desire glorious tabernacles in the Kingdom of other on the sea; having a key moreover to honor God in my humble calling, and joys of paradise; if only you defend (the key of hell) and beneath the legend, I long to see tokens of increased watch- in New York has had, until this summer, averages per head 5 pounds of paper, 5 the fruits of the reigning spirit of the wait as does Paul the Apostle, for their Romans, from the help of the ly the same principle on which he would the average. In round numbers, Dr.

"crown of righteousness" which shall Lombards, I, Peter, the Apostle of God, of Leo, "the bishop of Modrusium, fig- Lord against the mighty," and give ut have conducted the opera-high pay for teachings. How important that we "wait providence and grace, and like Gideon's little army, "stand in our places round about," doing the Lord's bidding, however simple it may seem to the worldly wise. There is a blessing in it; and to be raised up in Christ Jesus, and made to sit together in heavenly places, is more refreshing to the child of God than thy beloved servant, and some of thy so shall ye not be cast out and sep- Lion of the tribe of Judah, the root of all worldly influences combined. He waiting ones are growing weary at thy ARATED FROM THE KINGDOM OF GOD, LIFE David, hath come, and shall save thee will accept nothing as a substitute; Jesus is all-sufficient.

Worldly honors, hopes, and gains, All I resign; Welcome sorrow, grief and pain, If heaven be mine."

We know the path of life is a "nar ow one," and the "little flock" are few compared with the many who throng the broad way; yet God's house will be trust, by his grace, when he makes all things new, we shall meet with that holy throng, whose robes have been washed and made white in the blood of the Lamb, to go no more out forever.

Waiting in expectation, your sister, JULIA H. HARLEY.

Sheepscott Bridge, Me., Oct 22, 1873.

FROM SISTER L. E. PREEMAN.

Dear Bro. Orrock:-The Herald the only Advent preacher we have now. We get considerable meat in due season, which gives us strength to hold on to the promises. Pray for us, that we may be among the gathered ones when Jesus comes. I would like to write more for the Herald if I were able, for it cheers my poor lonely heart to hear from the dear brethren and sisters scattered abroad. I often long for the gathering time; but when I look around and see my children and neighbors unconverted. I cannot bear the thought of seeing them lost for ever. I know that Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." So I remain yours, looking for Jesus,

MRS. L. E. FREEMAN.

General Intelligence.

RELIGIOUS SUMMARY.

A Roman Catholic priest in Rome publicly abandoned Romanism for the tenets of the Baptist denomination lately. The facts are given in a despatch to a al character of which, as may well be imagined, attracts universal attention. Rev. Father Paolo Grassi, the incumbent of the Basilica Santa Marie Magformer faith. He was then baptized by Rev. J. Wall, Baptist minister. Extraordinary excitement prevails in clerical cirnessed the proceedings was deeply impressed by the earnestness displayed by all concerned, as well as by the simplicity of the religious forms observed."

THE RELIGIOUS CENSUS OF INDIA. The provinces under the Lieutenant Governor of Bengal contain 21,000,000 Mohammedans, which is more than any other country in the world.

In the Northwest Provinces the descendants of the Arab, Mogul, and Pathan conquerors are still found holding the faith of their fathers; there are there four millions of Mohammedans to twenty-five millions of Hindoos. In the Punjab the former greatly preponderate, and are to the latter as nine to six. There are also 1,000,000 Sikhs. In Oudh there are but a million of the disciples of Mahomet to ten millions of Hindoos.

Dr. Wiseman, a Wesleyan clergyman, lately stated the numerical position of the various prominent religious bodies in English speaking communities, thus:

The pastor of a Baptist Church in Berkshire, Mass., noticing a large number of sleepers in his congregation, stopped midway in his sermon, gave a brief reproof for their drowsiness, and omitting the benediction and the communion that were to follow, closed his Bible, took his hat, and walked out of the

"A young graduate of the theological school," says the Independent, "began one of his first sermons by saying: 'I accept the universe, but reject the idea of a personal God and Noah's flood.' How thankful we ought to be that the young man did not reject the universe also !"

A writer in the (Episcopal) Church Journal of New York says:

"I desire to eall to your notice the fact that we have within the pale of our Church some Roman Catholics in disguise! Last Sunday morning (Sept. 21st) I attended the seven o'clock communion at the Trinity chapel, and noticed the following singular performances: When the Creed was said the congregation bowed the head revently (as was their duty) at the name of Jesus, but what was my surprise to see several worshippers kneel at the sentence, 'born of the Virgin Mary,' and at its conclusion rise again, and others bowed more devoutly at the Virgin's name than at the name of their Saviour! When the communion had been received, and we were leaving the chancel rail, I noticed one man in particular leave the chancel rail, step back a few paces, and kneel with clasped hands gazing at something on the ceiling of the chancel."

when it shall be the manifest joy of their an enterprising stock-broker, on precise-

terance to the Spirit of truth in all its good music, with plenty of variety. As he has just "burst up" in the panic, the on God," through all the avenues of his church will now probably praise God more economically. We are sorry to see no papers on this theme in the programme of the Alliance.-Nation.

RELIGION DEFINED.—A new definition of "religion" is given by the Rev. J. W. Chadwick in the "Free Religion" Convention last week; he said that the best definition of religion was "man's sense of his relations to the power behind phe-

Its simplicity, completeness and beauty, must strike the average mind, especially of little children, as something remarkable If the Convention has done nothing more than to elaborate this definition from the depths of its inner consciousness and give it to the world, it will feel itself abundantly repaid for the suffering it endured under the cold neglect of the public. Hereafter, if you desire to know whether or not your neighbor has relig-10n, if it is any of your business to know, just ask him if he has "a sense of his relations to the power behind phenomena.' It will touch his conscience, rouse his intellect, warm his heart, and he will tell you at once whether or not that sense is is. But more likely he will think you have no sense at all!

A foreigner, looking at the progress of affairs, has given it as his opinion, that the "Broad Church" is now broad enough to take in everything and everybody but a Christian!

Not every man would be willing to sit in judgment on his Creator. But Mr. John Weiss is. And this is his reverent opinion: "In man the supreme hand falters, and he becomes a bungler." The Chinese avoid the perplexities and

labors incident to a church fair when they need money to aid their religious enterprises. A certain temple needed rebuilding, and funds were lacking. A priest of the needy sect devised a plan to procure it. He caused it to be proclaimed that he would stand for seven days and seven nights in a nail-cage, set in the temple grounds, abstaining entirely from food and drink; or, that he would stand there till all the locks on his cage were bought off. This cage is a sort of narrow wooden box, studded thickly on the inside with nails, so that whichever way the person shut in may turn, he comes in contact with them. The sides of this box were closed with a great number of small padlocks; one of gold, two of silver, and the rest of brass. The priest was shut in. His fellow-priests caused a great beating of drums and ringing of bells to call together the people, and progiore, made a public recantation of his. claim to them that the purchase of the locks would secure the release of the priest from his (apparent) torture. Crowds came. Locks were sold rapidly, cles and the large audience which wit- the brass locks bringing from five to twenty dollars each, the silver, five hundred, and the gold, at last, on the fifth day. one thousand dollars. The proceeds of the trick were about \$5,000.

> Ruskin has said a good say. It is this : being lured into the Romanist Church by the glitter of it, like larks into a trap by broken glass, to be blown into a change of religion by the whine of an organ pipe; stitched into a new creed by gold threads on priests' petticoats; jangled into a change of conscience by the chimes of a belfry. I know nothing in the form of error so dark as this, no imbecility so absolute, no treachery so contemptible." He says that the longer he lives the less he trusts "the sentiments excited by painted glass and colored tiles."

ACCIDENTS ON ENGLISH AND AMERICAN RAILROADS.—The total number of passengers, servants of companies, or of contractors and others killed by railway accidents in 1872 was 930 in England and Wales, 168 in Scotland, and 47 in Ireland; while the number injured was, in England and Wales, 2,617, in Scotland, 383, and in Ireland, 38. Total killed. 1,145; injured, 3,038. In the year ending July 1st, 1873, the casualties on American railroads were, accidents, 1,163, persons killed, 310, and injured, 1,290.

STATISTICS OF PAPER MANUFACTURE.

-Dr. Abinus Rudel, a recent Austrian in-

church, leaving his hearers in their pews. vestigator, estimates the yearly production of paper in all parts of the civilized world at 1,800,000,000 pounds. This quantity is manufactured in 3960 factories which employ 90,000 male and 180,000 female hands, besides 100,000 workmen engaged in collecting and assorting rags. The factories when in full working order represent a money value of not less than \$280,000,000 in gold, and the value of the annual paper production is estimated at \$195,000,000 in gold. The production of the United States reaches 374,000,000 pounds, which is supplied by importation. Every American is credited with the consumption of 104 pounds of paper, while Mexico with Central America consumes only two pounds, and British America five and one-half pounds per head. The consumption in European countries is, 114 pounds per head in Great Britain, 8 in Germany, 7½ in France, 3½ in Austria, the same in Italy, 11 in Spain and only 1 in Russia. These figures by no means justify us in drawing any rigid conclusions as to the literary occupations or mental acquirements of the respective countries, though they may give us a general idea thereof. One-third of the whole supply consists of paper hangings, pasteboards, shavings and paper. One-half of all the production is printing paper, and the remaining sixth writing paper. RUNNING A CHOIR.—A leading church | The consumption in civilized countries

years ago, $2\frac{1}{2}$ pounds were supposed to be

Miscellaneous.

NOTHING TO PAY, TO DO, OR TO FEAR.

"IT IS FINISHED."-John 19: 30.

Nothing to pay?—no, not a whit; sthing to do?—no, not a bit: If that was needed to do or to pay, sus has done in his own blessed way

thing to do?-no, not a stroke; ene is the captor, gone is the yoke:

sus at Calvary severed the chain,
ad none can imprison his freeman again.

thing to fear ?- no, not a jot; thing unclean—no, not a spot: rist is my peace, and I've nothing at stake, tan can neither harass nor shake.

othing to settle?—all has been paid;
othing of anger?—peace has been made:
sus alone is the sinner's resource,
ace he has made by the blood of his cross. That about judgment?—I'm thankful to say, sus has met it and borne it away:
runk it all up, when he hung on the tree,
saving a cup full of blessing for me.

What about terror?—it hasn't a place in a heart that is filled with a sense of his grace My peace is divine, and it never can cloy, and that makes my heart overbubble with joy.

Nothing of guilt?—no, not a stain, low could the blood let any remain? It conscience is purged, and my spirit is free recious that blood is to God and to me!

What of the law?—ah. there I rejoice, brist answered its claims and silenced its voice The law was fulfilled when the work was all done, and it never can speak to a justified one.

What about death?—it hasn't a sting; The grave to a Christian no terror can bring, For death has been conquered, the grave h been spoiled,
And every foeman and enemy foiled.

What about feelings?—ah! trust not to them; What of my standing—"Who shall condemn?" ince God is for me, there is nothing so clear, om Satan and man I have nothing to fear.

what of my body?—ah, that I may bring, b God as a holy, acceptable thing, or that is the temple where Jesus abides, he temple where God by his Spirit resides.

othing to pay?—no, thanks be to God, e matter is settled, the price was the blood, e blood of the Victim, a ransom divine elieve it, poor sinner, and peace shall be thin

What am I waiting for?—Jesus, my Lord, to take down the tent, and roll up the cordbe with himself in the mansions above, joying for ever his infinite love. -The Testimony.

THE ICE KING COMING.

BY HENRY WARD BEECHER

I have seen a harrow-form flock eks flying high, heading southward. he summer is over in the far north. he open water is disappearing under mpty and forsaken. The young fowl ve thriven-such as foxes, and weasels, nd owls, and hawks have spared-and ath. Who that ever read Bryant will hulk. ee a stream of ducks in the air without of the functions of a poet. To him

we to the influence of poetry. The world would seem cold, its light ful or joyous, is stern or soothing, is boat must effect a rescue. angry or loving, and all from that which Wordsworth, Keats, have clothed the world with meanings and charming asso-

the ear, the imagination and the heart. All this from seeing a flock of ducks? Even so. As their forms grew fainter on the evening sky, the whole northern summer opened to my mind, and before me lay islands, sheltered bays, crags and roisy commonwealth, busy chiefly

pouring down snows, and the seas are peril. dashing ice mountains upon each other in wild horror. Step by step the cold line will descend. As yet, our trees are is the ruin of an immortal soul freighted in full leaf, the grass thrives, asters are scattered in profusion along the roads and hillsides, birds are fattening on the ripening seeds and the abundant fruits

but which men neglect. But, the shadow is cast forward! above us tell the tale. Winter is not far pitied, and His arm brought salvation. behind them! Its sharp sickle is in its hand; it will speedily reap field, orchard and garden. The locusts are silent. The mournful cricket already is growing tired of its evening song. From this time forth, nature will hasten its housekeeping. Mid-October! What mild light; how deep the blue; how balmy the breakers." the air; how radiant field and forest; how fragrant is that mingled odor which comes from soil, from leaves, from flowers, from the all-receiving bosom of the

to the following departments: Govern- lock up every fair and beautiful thing, the perishing. nt offices, 200,000,000 pounds; schools, and winds sing requiems, and Death

pounds; industrial manufactures, The all-delivering sun shall come back 000,000 pounds; private correspond- again, and nothing can resist it. It will e, 100,000,000 pounds; printing, 900, search silently for its fair children and ,000 pounds; total, 1,800,000,000 find them. They are not dead, but only asleep. At the touch of Spring they

shall arise, reclothed, and rejoicing. Shall God, who cares for the flowers to give them resurrection, forget his own children, and give them none?-New York Ledger.

A MARINE PICTURE.

It is a stern and rock-bound coast we look upon. There are dark cliffs which rise precipitous from the water's edge. There are still more dangerous ledges, washed by the ebbing and flowing tide, some of which are seen only at low water, and others never seen, all crouching low to do what murderous work they can. You may well call this a perilous coast. The careful mariner avoids it. One more venturesome than another will now and then run close in, profiting by long experience to thread his torturous way along these half sunken and treacherous foes, but the prudent foresees the danger of too close proximity, and hides himself in the safety of the deep and open sea.

There is a light-house yonder upon the headlands. With its dull gray stones it stands a pillar of cloud by day, and with its blazing lantern a pillar of fire by night, a beacon to every wanderer through this wilderness of waters. The waves beat against its base, but move it not; they dash up towards its crystal cap, but never reach it. Winds do not make its light flicker, nor can the driving mist wholly obscure it. Summer and winter, in storm and sunshine, by day and night, the keeper tends it. The oil must never run low, nor the wick give out. Far out at sea the coming sailor sweeps the horizon for this friendly light, and guided by it may at last reach his desired haven.

Yet notwithstanding the light-house, there is a wreck lying close at hand. A ressel, endeavoring to make the harbor beyond, ran heedlessly too near the shore, and before she knew it was among the breakers. With a tremendous shock she stranded upon a jagged rock, around which the waters raged. "The fore part stuck fast and remained immovable, but the hinder part was broken with the violence of the waves." How the dark cliffs of that coast loomed up before her horror-stricken passengers and crew, in the gloom of that terrible night! As the dread news, "A ship ashore," spread from point to point upon the land, men hurried to the scene, and for a time stood dismayed like their fellow-beings in peril. The waves pounded the sides of the ill-fated vessel, and swept her decks; in one short hour her ow, with their tougher-winged parents, strength and majesty departed, and she hey are on the way to their winterless was left a dismantled and desolated

There is one link, however, which recalling his exquisite lines? This is connects the wreck with the shore. It is the life-boat, fitted with its hooks and given a sensibility not only to the buoys, and ropes, and life preservers. vsical aspects of nature, but to their Quick hands ran it to the water's edge. mblematic and moral functions which A dozen stalwart men leaped upon its nature performs. In verse he interprets thwarts and pushed out through the to others that which is revealed to him. surf. Battling with the elements they No one can estimate how much of the slowly neared the wreck, mounting leasure derived from birds, flowers, lightly over each crested swell that orests, clouds, the sea, and all the great would have engulfed them. Not one of and constant phenomena of rature, we those brave hearts knew fear. They go ta save the lost. Here and there they pick up a survivor, struggling with the grow dim, if we could discharge from waves. Soon they get a line to the nature all that poetry has put upon it. wreck, and then the numbers clinging to Now, it glows with imputed sensibility, the rigging are brought in safety to the t throbs with afflictions, it sympathizes shore. The light-house, rooted to its with all human affections, and is sorrow- rocky base could only warn; the life-

So much for a picture which has vivid he imagination brings to it. The whole outlines, when viewed in the light of world is richer for every poet that lives such disasters as have lately entered into in it. Chaucer, Shakespeare, Milton, history; a picture which embodies deep spiritual meaning.

Sunken rocks? Life is full of them. ciations which endlessly enrich the eye, Beware of them, you who are sailing over this great and wide sea. The waters are placid, but destruction lurks

in many a spot beneath. The Light-house? Remember the words of the Lord Jesus, how he said: "I am the light of the world;" Ye are and rocks stuffed with sea-fowl, a vast the light of the world; and of Paul, also: "Among whom ye shine as lights n plane ling next year's army of water in the world." The Christian has a light fowl. We thought, too, of their coming to keep, which nothing should be alaway. They are retreating from the ad- lowed to extinguish and dim; which should beam more brightly in hours of Already the dark days are coming unusual gloom, and be watched more around the Arctic zone-storms are assiduously when souls are in uncommon

As for wrecks, do they not lie all around us? Sadder than any ship-wreck with treasure, destined for a heavenly port, but overwhelmed in a storm.

And then the Life-boat! There is one who has come to seek and to save that nature provides for the small tribes, the lost; who is able to save to the uttermost; who will save all who come unto God by him. When there was no The birds from the north flying silently eye to pity, and no arm to save, His eye

Oh! wonderful Redemption! God's remedy for sin. The door of Heaven open

For you to enter in.

"I'm afraid you've lost your reckoning, sir," said Jem to the old profane sailor, "and that you are drifting on to

"What then?" asked the old man. "You'll be wrecked," answered Jem, wrecked forever."

The old sailor had been wrecked. He earth, into which has been poured the knew what it was to be on a ship break-ed for their more august kiss. incense of the summer! Yet this glory ing up and going to pieces on a wintry is day by day changing. Let it pass! coast. He knew what it was to be Let winter come, and the world be given lashed to a spar, half-naked, hungry, and | childish, let us suppose him come to the

"that's a long time, boy." "Yes sir," said Jem, "so it is."

stormy waters of sin ever since. He them after communion.

"And does he?" asked the old man. on me, and took me in, and I've sailed with him ever since. He's a good Captain, the Captain of our Salvation."

meet the case of some of our readers?-Sailor's Magazine.

THE SACRIFICE OF THE MASS.

The Missal and the Prayer-Book-The Sacrifice of the Mass—Its ceremoni-als—The Holy Communion and the Rules Regulating the Disposition of the Elements.

It has been said by Cicero that "mankind have run through every species of superstitious madness, except that pertaining to the deity they worshipped." But the Romish Church have not only accomplished this madness-they have also burned and put to death those whose religiousness and intelligence refused such

It is well known that the Sacrifice of the Mass is the leading mystery of the Romish Church; and we propose to examine it in some of its parts, using only their own missal to judge them by. Let us notice first the General Confession attached to the common service of the Mass, and place beside it the "General Confession" as used by the Protestant Church before their service of the Holy Communion. And as all Catholics delight in passionately asserting that the Protestant Prayer Book is a free translation of the Romish Missal, it will also enable every one to judge for themselves of the amount of truth in this assertion: ROMISH MISSAL PROTESTANT

GENERAL CONFESSION. "I confess to Almighty GENERAL CONFESSION. "I confess to Almighty
God, to the blessed Virgin Mary, to the blessed
Archangel Michael, to the
blessed John the Baptist,
we acknowledge and beblessed John the Baptist, we acknowledge and to the holy Apostles Peter and Paul, to all saints, and to you, Father, that I have sinned too much committed, by thou I have sinned too much committed, in thought, word and deed; (he strikes his breast voking mos aree times as he repeats with and indien

Archangel Michael, the grievous unto us; the the holy Apostles Peterus, have mercy upo and Paul, all saints, and for thy me to the Lord our God." all that is past, and grant that we may evern serve and please the

honor and glory of the holy name. Amen. As mere literary composition, the contrast is striking enough, but what is to be particularly noted is the utter absence in the Romish confession of any recognition of Christ, the exaltation of the Virgin and the saints into intercessors, and the theatrical prettiness of striking the breast, etc. On the contrary, in the Protestant confession, Christ is the first and the last,

and pardon is looked for only for his sake.

The whole service and ceremony of the Romish Mass strikes us with wonder at the extraordinary care taken to exclude all exercise of the reason, and bury the mind under a load of minute and trivial ceremonies, to which an almost awful importance is attached. To omit the striking of the breast, the bending of the knee, to hold the forefinger and thumb in a wrong position, to spill one drop of consecrated wine, or break off one crumb of the holy bread, to officiate with a full instead of an empty stomach, are enormities only to be atoned for by the

church's heaviest penalties. Let us suppose the Romish priest has put on the particular colored garment suitable for the day in the sacristy; he must then proceed to the altar "with downcast eyes, a grave step, and erect carriage;" if he pass the high altar, he must bow to it with his head covered, but if he pass the place where the sacrament is contained, he must bend the knee, and if he pass the altar where the Host is elevated, he must not only bend the knee, but adore it uncovered.

There are different rules for officiating in the presence of different dignitaries (as if all men were not equal before God), a whole series of instructions regarding prostrations, bowing to the creifix, kissing the altar, signing with the cross, incensing the altar, the crucifix, the sacred vestments and elements; and at another stage of the proceedings the priest spreads his hands over the altar and kisses it in office where he must hold his hands be- of Jehovah. fore his breast with the palms toward each other, but he must not dare then to spread the Virgin, the Saviour, and any saint whose day it happens to be. Further

tricks before high heaven," all equally

adel distributes the annual paper "crop" over to the spoiler! Let the ice king benumbed. He had heard the shrieks of consecration of the wafer. This he is tery of divine love. To answer the And God is constantly putting new songs that fear him.' I was then a Jew, so the to take between the thumb and forefin- claims of the broken law, is the first ne- into the mouths of his faithful children "Wrecked forever?" said he slowly, ger of the right hand, "gaze on it in- cessity for securing the honor of God; here in this world of probation and of tently, devouly, fixedly," utter the secret to restore the divine image in the soul of conflict. words, which the Romish Church avers man, is the past necessity for his own "And is there no help for it?" he changes it into the very body and blood happiness. At this point God interposes; of Christ, and then with his other fingers his own beloved Son comes into the world "Oh yes," answered the boy. "Our stretched out and close together, he to magnify the law and make it honorable. chaplain used to say that the Admiralty must kneel and adore it. Then raising He does it in his perfectly holy life, of Heaven had got out a life-boat for himself as much as he conviently can, by his unfailing obedience to its every poor lost souls. That life-boat is Jesus he elevates the Host for the worship of precept. His divine nature, connected Christ. It was launched at Calvary, and the people; but he must keep his fingers with his humanity, constitutes him a full has been round picking up the lost in the in the position described, til he washes and sufficient mediator between God and

get in, and to cry, 'Lord, save, or I permony, so crowded with details, must be law; discharges the debt to divine justice many, and how important they are may and reconciles all who believe in him to a be learned from that part of the Rubric forgiving God. "I only know about myself," said the treating of the defects in celebrating boy humbly. "I was going down and the Mass. They are far beyond the all human conception. Angels look into cried unto the Lord, and he had mercy length of any newspaper article, but I this mystery, but they cannot comprewill give a few specimens of them.

If the bread is not pure wheat, the sacrament is invalid, if the water is min- prophecy, a faint vision of this redemp-Does not the sermon in this picture gled with perfumed water, it is doubtful, tive work, should celebrate its wonders in if the bread be putrescent or not un- such language as only the Holy Ghost leavened the sacrament is valid, but the could suggest, and every true believer priest incurs a girevous sin. If a conse- can see and feel, though alas, too faintly. the wind, or carried off by a mouse, then the matchless glory of his theme. another is to be consecrated, the mouse, if possible, burned to ashes, and the ashes cast beneath the altar. The Church hath comforted his people, he hath rehas overlooked no possible contingency, deemed Jerusalem. Arise, shine! for thy There are instructions which refer to light is come, and the glory of the Lord change of words intentional and unin- is risen upon thee. Sing, oh heavens; and tentional, to the intention of the priest- be joyful, oh earth; and break forth the state of his mind, the state of his into singing, oh mountains! for the Lord | a doleful dirge of woe. God had given body, the state of his vestments; in all hath comforted his people and will have of which defects may occur, rendering mercy on his afflicted. The sun shall be the Mass invalid. Furthermore, this no more thy light by day; neither for tin (for brass, glass and paten are inad- an everlasting light, and thy God thy missable), if a fly or a spider fall into glory." the chalice, if there are not wax candles,

> If a drop of Christ's blood (I use the ended." words of the Rubric) be spilled, it is to be licked up with the tongue (the member heritance? What ceaseless gratitude and the mightiest men of the New England St. James thought the most uncontroll- praise should you render to him, who unable in the whole body), if it fell on folds to your admiring eye this mystery wood, the wood must be planed; if on of grace? In the light of this divine stone, the stone must be washed and the love, how insignificant is the world and water cast into the sacristy; if on the its glory? Does not your spirit long for altar linen, the piece is to be cut out and nearer communion with him, whose love

the elements appear, they are to "be from his love. agaiu reverently taken;" if the elements into the sacristy.

These are but samples of a liturgy so hearts and brains invented it. I have will see him as he is and be satisfied when not space to draw the inferences and you awake in his likeness. Go forth then morals which are so evident, but the in the strength of your Redeemer, conse-Romish Rubric will afford material for crate all your powers to him, and your even greater wonder and indignation present reward shall be life and peace, and than this .- Christian at Work.

CHRIST, THE SURETY OF HIS PEOPLE.

The riches of divine grace as manifested in the love of God to his people, can-

he gospel. sses are the fruit of this law, and in the pest, lightning, and earthquake, the same of the Lamb's atoning death. Demons principle is at work, unperceived it may of the pit cannot sing that song. The asserting its supremacy and demanding song. No rejecter of the sin-atoning

ed by every subject of his kingdom, set aside. The first moment of trans- and tongue and people and nation!" gression is the commencement of this Christ is the theme of this burst of melshame and misery were the immediate rus: "Worthy is the Lamb that was effect of his sin: his mind and affec- slain, to receive power and honor and glotions, which were in perfect harmony ry !" But it does not end with the chowith every attribute of God, were now rus. "The new song" rises into a mag-

the middle. There are other parts of the would have disappeared from the empire praise of earthly churches, no man can

his fingers, nor suffer the tips to go be- the moment of transgression, he and his of its most ecstatic song. Heaven is yond or be higher than the shoulder. In race became utterly insolvent; he was bright with glory, but "the Lamb is the this position there are also particular under the sentence of a law which was light thereof." Heaven is joyous with dippings and bowings at the names of holy, just, and good. It could not relax melody, but the crucified Lamb is the its prisoner.

tradicted.

man. He bears the penalty due to sin, used to tell us to stretch out our arms to The omissions and mistakes in a cere: redeems his people from the curse of the

> This display of infinite love, baffles hend it. We wonder not that the seraphic Isaiah, who saw through the veil of crated wafer be lost, or blown away by in his sublime and soul-animating strains. "Break forth into joy, sing together ye waste places of Jerusalem, for the Lord | devoted wives grow white and motionsacrifice of Christ can be made of none brightness shall the moon give light un- silent turf to-day. But, thanks be to effect if the cup is not of gold, silver or to thee; but the Lord shall be unto thee him who gave me the victory; and to

"I have blotted out as a thick cloud or if it be offered up in uncanonical thy transgressions and as a cloud thy sins, and the days of thy mourning shall be

Oh, Christian, is this your glorious into you was the vital spring of every holy If a fly or spider fall into consecrated affection, of every sanctified desire. wine, the priest may take it out, wash it When you stand at the bar of Justice, with wine, and when Mass is over burn clothed in his perfect righteousness, every it and cast the wine into the sacristy. demand of the law will be satisfied. Or, if he feel no nausea, "let him swal- Justice and merey will meet together. low the blood, fly and all." But if he Christ will appear as your Surety, and no does, and then vomits the Eucharist, and power of earth or hell can remove you

And shall not this glorious theme call do not appear, the contents of the stom- forth in your life every endeavor to honor ach are to be burned, and the ashes cast and glorify your Redeemer? Will you not serve him faithfully in a well-ordered life and holy conversation? Under the arbarous, so impious, so childish, that it pressure of these constraining motives, is difficult to conceive what kind of how can you do otherwise? Ere long you in the world to come, glory everlasting.

"They sung a new song before the not fail to call forth the wonder and the throne." This statement is given twice oraise of every disciple. It is the im- by the apostle who, from his exile at Patmensity of these riches, which so much mos, caught a glimpse of the heavenly excites unbelief in the world and too of- world. Heaven had rung with other anten among the people of God. But cer- thems of praise in the ages past. But tain it is that no mind merely human, this was a new song, both in its theme could possibly have devised or imagined and in its occasion. We are not left in the scheme of redemption as set forth in doubt as to its theme, for the very language of the strain is given to us. It In the physical world we perceive the ef- was the song of redemption; it was in ects of immutable law; in the operations praise of the Redeemer; it was sung of nature we see that all its beneficent proc- only by the redeemed. No other one "could learn that song" except those violent convulsions of the earth, the tem- who had been ransomed with the price be, save by its effects, yet everywhere scoffer and the sceptic cannot sing that Saviour can sing it. But the saved ones, So in the moral world; God has estab- who have been plucked from the jaws of ished a law which if not perfectly obey- death and hell, rejoice to swell the thrilling pæan of praise: "Thou are worthy, comes to the offender with a penalty for thou wast slain and hast redeemed which cannot be shunned or in any way us by thy blood out of every kindred penalty. It was thus with Adam; ody. The angels strike in with the choalienated and polluted; darkness came nificent oratorio. All heaven shakes over his soul, and God, who before was with it. Like the surf-thunder of "many the supreme object of delight, was now waters" swells the mighty melody; for contemplated with aversion and dread. the whole creation is vocal with burst-And it is thus with all the children of ing praise. John tells us that "Every Adam. The sad inheritance of sin and creature which is in heaven, and on the woe has descended to every individual earth, and under the earth, and such as of his fallen race. If God had forgiven are in the sea, and all that are in them, Adam without any regard to his violated heard I saying, Blessing, and honor, and law, it would have broken the harmony glory, and power be unto Him that sitof the universe; the great pillars of his teth upon the throne, and unto the moral government would have fallen, and Lamb, for ever and ever." Whatever all security for righteousness and holines may be said of the preaching or the dispute that the worship of heaven is The debt to divine justice, which man thoroughly evangelical. Christ is the had incurred, he could never pay; from beginning, and the middle, and the end

These truths are obvious to every re- Let them sing up yonder in the realms on, after reading the Gospel, he raises flecting mind; every man is conscious of glory. We may hope to hear those the book and kisses it—unless in masses that he has lost the image of his Maker. hallelujah choruses by-and-by, when we for the dead, when the kissing is omit- He would fain hide himself from the get there. But we need not wait for ted-(why?) or in the presence of a bish- piercing glances of the divine holiness, the future state in order to be learning op or cardinal, when the book is present- as did Adam among the trees of the or to be singing the "new song." To a garden. This state of mind is a matter true Christian heaven begins in this To pass over a multitude of similar of experience with all and cannot be con- world. Every victory he gains over temptation is a "palm branch." Every And now we may contemplate the mys- deed of beneficence is to him a "crown," his children, so the Lord pitigth them

theme thereof.

I sat with a company of disciples latehung over us the banner of his love. I saw more than one there who a twelvemonth since had been in the bonds of iniquity. To them Jesus had come by his awakening and arousing spirit. They had been conviced of sin and converted by an Almighty power. Their feet had been lifted out of the miry clay and set upon a rock, and a new song had been put into their mouths—even praise to the precious Jesus who had delivered them. They were yet in the ardor of their first love. May it never cool. They were yet in the sweet novelty of a new song of thanksgiving. May it never

There were some, too, in that company, who had lately tasted the very bitterness of death. Some of them had, for the first time in their lives, been forced to take beloved children out of their own bosoms, and to lay them in the cold bosom of mother earth. One had closed the eves of the best of husbands. Two others had seen the lips of less. Another had kissed a dear old mother his last good-night. Yet not one of them so disgraced their Christian faith or so dishonored the memory of those gone home to glory as to drone out each of them a new song! The light of mine eyes is gone from me. My husband, my wife, my child is under the them a glorious victory in the last hour!

I do not believe that the angels hear sweeter melodies on earth, or those more akin to their own, than the songs of devout submission which break forth from the trembling lips of a Christian who has conquered the grave. One of pulpit says that, after he had such a wonderful inlet of the divine love into his soul he spent a day of the most celestial joy he ever experienced! He had to endure the new agony of trial before he could learn the new song of triumphant submission to the will of There is still another type of experi-

ence which many a follower of Jesus has had. It is one that thousands in our churches may have, and ought to have without delay. It is something like this. The man had been living a poor, feeble, dwarfish life. He was out of the sepulchre; and yet he had always sat at the grave's mouth in a "dead-andalive" condition, with no ring in his devotions and no power in his prayers. His pulse was low. His doubts hung like heavy, spongy clouds, close down to the horizon. Seldom had he known one manity are sacrificed. It makes merstreak of clear blue sky. He barely hoped that he was a child of God: the the assurance of acceptance he knew no more about than he knew about Sanscrit

But the best of blessings has come to baptism. New light has broken upon him-the open vision of Christ Jesus as a complete and victorious Saviour. He has repented af long disgraceful doubts and deadness. He has begun to believe. He has begun to read God's word with new eyes. He has begun to pray the prayer of faith and to live the higher life of self-consecration. He has tested Christ. He has begun to work for Christ. He has sought the "power from on high." And a new song is in his mouth. He cannot keep it back. It breaks out. "I know whom I have believed. The law of the spirit of life in Christ Jesus has made me free from the law of sin and death. For me to live is Christ." This is his new song. There is not a richer one in Paradise. He sings it at the prayer-meeting. He sings it as the music to which he keeps step in a stronger, purer, sweeter, holier, and more useful life. When a whole church begins to know such an experience it is in a true,

heaven-born revival. Friend! Have you learned this new song yet? You had better begin to learn it on your knees before the cross of Christ. You will need to know it before you can join in the sublime chorus before the throne of the Redeemer in glory .-Theo. L. Cuyler.

THE CAPTAIN AND THE JEW.

A pious sailor went as one of the crew of a passenger steamer down the river to the sea. Over the ocean hung a heavy, threatening fog. They went forward into it. Near the chimney a youth was shivering, evidently in great anxiety. After a while he asked a sailor:

"Shall we have a storm?" "Do not allow yourself to be anxious,

since the Lord knows in what condition we are, and 'like as a father pitieth his children, so the Lord pitieth them that fear him."

With these words he turned away to work. Years passed, and the sailor had become a captain. On one of his voyages a well-dressed gentleman drew near him with the question:

"Shall we have a good voyage, captain?"

"That no captain can tell but He who holds the water in the hollow of His hand, and measures the heaven with a

"Thanks, captain; it delights me to hear you come quickly to the main point. You remind me of a sailor who spoke encouragingly to me on my first voyage." "What did he say?"

"I was terrified at the rough waves, and he told me, 'Like as a father pitieth

text was not unknown to me: but I could not call God my father. Yet the sailor was, I plainly felt, quiet and happy as a child on his father's knee. First I wony, at the sacramental feast, where Christ | dered what could give a man such confidence; then I prayed and sought for it, and am now a Christian and a missionary to my own people. Let me give you

my card." "How long is it since you were on the high seas?"

"Seventeen years."

"Would you know the sailor if you saw him?" "O certainly: I have thought of him

so often." "He stands before you now."

"Impossible, captain. He was a comnon sailor.'

"Is not yours a more remarkable change?" You were a Jew, and are now a Christian and a missionary. Why, then, in seventeen years' time, should not a sailor become a captain?"

THE PULLNESS.

Cannot a man possessing this fullness so ive that his communion with God will be uninterrupted? You will not, even in this life, find yourself in that condition in which you will not encounter difficulties, temptations and trials; but the man that lives up to his privileges will be saved all the time; and saved in all the possibilities of his nature; so long as you abide in Christ, you have a refuge that never can be stormed. The sanctified man holds that position, not once for all, but moment by moment, moment by moment, in the exercise of faith in the strength and impregnability of his refuge. Oh! there is more power in the believer, galvanized into the fullness of God by the love of Christ, than there is in any thing else in the universe. And who will not have it? Now there is room, always room. If you want to be filled with light and purity, come to this feast. If you want to be filled with the fullness of God, go down, down, until you know the love of Christ, "that ye may be filled with the fullness of God." Many mistake by seeking to go up to find the fullness of God." It is not up, but down. The soul that seeks exaltation by going up, will sink to the lowest place. - Banner of Holiness.

MONEY.

Men work for it, beg for it, steal for t, starve for it; and all the while from the cradle to the grave nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiate Moloch of the human heart, before whose remorseless altar all the finer attributes of huchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

AN ACCEPTABLE DONARY TO THE CATHOLIC CHURCH.

A wealthy widow lady of Richmond, Va., member of a Protestant family, has entered a Catholic convent in South Carolina and taken the black veil. She is yet young, quite handsome, seemingly happy in her domestic relations, and well endowed with this world's goods.—

The Pilot. Young, handsome, rich: - with such accompaniments with what alacrity were the doors of the the convent flung open to receive and welcome this beautiful

Qusiness Department.

APPOINTMENTS.

Lord will I will preach in Kingston N. H., next Sunday (Nov. 9th), in the chapel near Dea. Gale's.

B. D. HASKELL.

NOTES TO CORRESPONDENTS.

W. H. SWARTZ .- A friend having paid Mrs. M.'s paper to Jan. 1, 1874, the 50 cts. now sent changes her credit to April 1, 1874. If she wants it stopped then let us hear from you.

LETTERS RECEIVED.

All communications, orders and emittances for the ADVENT HERALD should be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not find the proper credit given on their pa-per or wrapper the week following this cknowledgment should inform us imme-

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he paid: thus "Jul. 73" means that the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any ime how his account stands The letter f" indicates that the paper is sent free.

David W. Flanders 8.00; John Vanzant 1.00; P. Kidder .10; W. O. Merriam; Lewis Nichols 1.00; Lewis P. Skeggs 2.00; David B. Salter 1.00; C R. white; L. W. Northrop 3.00; H. A. Underwood 5.00; John C. McKinney 2.00; James M. Hollister 6.00; John Turrel 3.00 (all right); Wm. H. Remmington 1.50; Harmon Goetschius 2.00 Anthony Pearce 2.00; O. G. Smith 5.00; Benjamin Beddome; John Locke; Osmond Powell 1.00; A. L. Brand; D.

BOOKS, TRACTS, &C., SENT

During the week ending Wednesday, Nov. 5th By mail.-H. M. Stouffer; H. A. Underwood; Wm. H. Rimmington.

DONATIONS.

TO THE A. M. ASSOCIATION.

THE TWO CHURCH-BUILDERS. AN ITALIAN TALE .- BY JOHN G. SAXE.

The family Circle.

A famous king would build a church. A temple vast and grand: And, that the praise might be his own, He gave a strict command That none should add the smallest gift

To aid the work he planned. And when the mighty dome was done. Within the noble frame Upon a tablet, broad and fair. In letters all a-flame

With burnished gold, the people read The royal builder's name. Now when the king, elate with pride, That night had sought his bed,

He dreamed he saw angel come, (A halo round his head.) Erase the royal name, and write

To all about his throne

To seek the owner of the name

And so it was the courtiers found

The king, enraged at what he heard.

Cried, "Bring the culprit here!

And to the woman trembling sore,

That you have broken my command

I love the Lord my Lord and yours

That on the tablet shone:

A widow poor and lone.

He said, "'Tis very clear

Now let the truth appear !"

"I can't deny the truth :

And so in simple sooth,

"Your Majesty," the widow said.

I broke your majesty's command.

(I crave your royal ruth!)

And since I had no money, Sire,

And when along the way

To one a wisp of hay!"

That God would bless yours Majesty:

The horses drew the stones-I gave

"Ah! now I see," the king exclaimed,

" S If-glory was mine aim;

The woman gave for love of God.

And not for worldly fame;

'Tis my command the tablet bear

JOAN MATHURIN.

The town of Carignan stands on the

The pious widow's name!"

Why-I could only pray

Another in its stead of heaven. What could it mean? Three times that night "Heretic," cried one of the magistrates, " if you do not change your tone, Three times he saw that angel hand

vou shall be burned to-morrow." Erase the royal name, Turning full upon her persecutor, and And write a woman's in its stead, In letters all a flame. Whose could it be ? He gave command

husband :

salvation of his soul.'

she went on gently, but firmly:

your hope in Jesus Christ."

Christian woman asked him: "Would I have come to persuade him

myself seek to escape death by apostasy ? " "You should fear at any rate the torments of the pile," said the magistrate,

abashed by her manner and words. "I fear Him who is able to cast both body and soul into a more terrible fire than that of your billets."

"Hell is for heretics," exclaimed one of the commissioners. "Save vourselves by renouncing your errors."

"Where can the truth be if not in the Word of God?" she asked.

both," said one of the magistrates, yielding to his admiration and pity.

The face of the Vaudois wife lightened up with a sudden and overwhelming joy, and turning to her husband, who had not released her hand, but had clung to her as if all his strength lay in her, she said to him tenderly:

"Blessed be God, because having united us in life, He will not separate us in death."

One of the commissioners, a cruel and fanatical man, here broke into a savage left bank of the river Po, south of Turin, laugh, and exclaimed exultingly: and beyond the actual limits of the Vau-

"Instead of one, we shall have two of them to burn."

dois Valleys. Being near to them, how-"I will be thy champion to the end," ever, it contained, during the sixteenth century, a number of Vaudois who had said the heroic woman, quietly, speaking to her husband rather than to the combeen tempted by the prospect of profitable employment to settle in it in spite of the missioners.

"Will you come to Mass and have edict which confined them to their valyour pardon?" asked the magistrates leys. For some time the Piedmontese once more.

authorities suffered these persons to remain unmolested; but at length the have eternal life," was her answer. "I would rather go to the pile, and

Romish priests, finding that the Vaudois were assembling secretly for prayer, desternly, "Mathurin shall be burned to-"If you do not abjure," said one, termined to exterminate them. The permorrow, and you three days after." secution began in 1560. Without giving "We shall meet again in Heaven,"

them any warning, the priests caused she said, meekly. them to be seized and imprisoned as con-"Think of the delay that is still grant-

cious heretics. They were not allowed any examination or opportunity of defending themselves. They were siezed peared to pity her. on suspicion, condemned on suspicion, and for my resolution is for life," she an-"The length of it is of no consequence,

were burned within three days after their swered. arrest. They could save their lives by

one means only—by abjuring their resadly. "The death of the body is but the life

The first person thus siezed in Carig- of the soul," was her response. nan was a French refugee named Mathu-One of the most violent of the magisrin. He had come from the Vaudois trates, he who had exulted over the pros-Valleys of France, and had married a pect of burning two, instead of one, now

woman of the Vaudois Valleys of Pied- exclaimed brutally: mont. He was a plain and simple work- "Have you nothing else to say to us, ing man, who cared little for the great you obstinate wretch?

matters going on around him, and whose "Nothing," she answered meekly; only desire was to earn a living for his "except that I beseech you not to put off family and to worship God in peace. He my execution for three days, but to let me was detected in the act of conducting die with my husband."

family prayer in his own house, and for this "terrible crime" was sentenced to be a few moments, and then one of them burned alive. The commissioners urged said to her:

him to abjure his religion and save his "Be it so. You will both be burned at the same stake to-morrow." "We give you three days to reflect," With this they departed. The heavy

said they: "but after that time you will door of the dungeon clanged behind be burned alive if you do not come to them, and the husband and wife were left alone-yet not alone, for God was with The family of Mathurin were plunged them to cheer and comfort them. Main great grief by his arrest and sentence, thurin had from the first made up his His wife, Joan Mathurin, went at once to mind to die rather than abjure, and the the commissioners and asked to be allowed heroism of his noble wife confirmed him in this resolution. He did not oppose her "We will grant your request," they determination to die with him. It was replied, " provided that you do not harden better to enter upon their rest together than for one to live on exposed to the "I promise," she replied, "that I will bitter malice of a persecuting Church. a source of many of the hard answers mation, all "the trees of the field shall my eyes around I observed poor Mr. B. not speak to him except for his good." And above all, it was very sweet to pass which create life's angry altercations is clap their hands." And wherefore should seated on a bench immediately opposite The commissioners, interpreting this their last hours on earth together, and to pride.

promise as an intimation that she meant be able to cheer and encourage each other to persuade him to recant, conducted the as they should go down hand in hand into wife to the dungeon where her husband the valley of the shadow of death. They speaker is so apt to win the day, and gain For whatever view of this work we may was confined. Mathurin was overjoyed spent their last night in prayer, and in his own object in the end. DeQuincy accept, whether Geologic or Mosaic, we at seeing her again. The commissioners tender communion with each other. The tells of himself, that when travelling must first find the Sabbath law at the end. remained to witness the interview, curious brave wife had her reward on earth, for once on the roof of a coach, he fell to see if a man could withstand the she saw her husband grow more strong asleep from weariness and weakness, be- re-affirmed. On Mount Sinai it was pro- such scenes, yet I could not behold him tender pleadings of a young and beauti- and cheerful, and even to rejoice with ing at the time in bad health, and lurch- mulgated amid thunder, smoke and flames, ful wife to whom he was bound by the her at the fate which was to unite them ed against another passenger, who awoke and there it was promulgated as the deepest affection. But they had entirely for all eternity. Her presence made the him with much surliness, and complained single command, which had an anterior misunderstood the promise of the Vaudois gloomy cell seem full of light to him, and morosely of this invasion of his comfort. history: "Remember"—what? Why wife. She devotedly loved her husband, her beloved face shone upon kim through DeQuincy apologized, said he was unwell, the Sabbath law. What seer, prophet, and the prospect of his death filled her the darkness as the face of an angel. but would do what he could to avoid priest, philosopher, ever drew nearer God heart with anguish. She was a worthy Never had either been so dear to the falling asleep for the future. Nature than Moses did? Whose face has since daughter of the martyrs, however, and other; never had their love been so full, would not be coerced, however, and he shone with such resplendent beans of

band would prove weak in the hour of this eve of martyrdom. trial, that the thought of leaving her The next day, being the 2d of March, around him to prevent his falling, and in presence with any "higher" law tlan ment, as, rushing from the court, he hissed would tempt him to forsake the path of 1560, a stake was set up in the public all the stages of his journey thereafter this? None, and none can, therefore, in my ear the fearful words, "Oh, I am duty; and she had come to urge him to square of Carignan, and around it was he acted with the tenderness of a woman give us clearer light. Now, this repet undone!" be firm, to do his duty to God and his heaped a pile of fagots ready for lighting. loward the invalid. Church, and if necessary, to die with him. A crowd of towns-people had gathered "Accordingly," says Gilles, by whom around the pile, and prominent among saying of one little boy to another, Ceremonial ordinances, typical observ- red; the gloomy pile of buildings which

Mathurin bidding her husband be of good cheer, for the gates of heaven were opening on her sight. Then there was silence, broken only by the roar of the flames.

The sun went down and the soft twilight came stealing on. The crowd still hung silent and sad about the spot. The monks had ceased their Miserere, and the peals of the great Cathedral bell had died away. The flames still hissed and "This will be the destruction of you leaped around the devoted pair. Not a cry nor a grean of pain had escared them. Locked in each other's arms they had vielded to the devouring element. When the moon arose, only a heap of smouldering embers and a mass of blackening bones remained to show the spot from which the Vaudois wife and husband had passed hand in hand into the Paradise of God.—Cross and Crown.

SOFT ANSWERS.

It is a remarkable fact, that one halfhour's summer sunshine deflects the vast mass of the Britannia Tubular Bridge more than all the dead weight which could be placed upon it. What a tribute to the might of gentleness?

That school-child made a good reply, who said that meek people were those who "give soft answers to rough questions." But how far the world is from taking a scriptural standard concerning meekness-a valuable quality-we may learn by a common use of the word. of Moses, that he was "very meek"? Something mean-spirited would be the contradiction of sinners against himself, less throes of political revolutions. And popular acceptation; nobody would un- who, when he was reviled, reviled not so without our Sabbath, will our own na ble virtue, if used in the degenerate con- not," although the twelve legions of dom we now enjoy. Let us keep the reresation of to-day. And yet, how does the Giver of all blessings signalize the meek? They are among his specially blessed-" they shall inherit the earth." A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some person high in worldly position, and was considering how he could best show his resentment. "Would it be manly to resent it?" "Yes, but God-like to forgive it." The idea had an instantly soothing effect, and he left that nterview thinking no longer of revenge.

It is related of Anthony Blanc, one of the earliest converts made by Felix Neff. that when he was struck on the head by an opponent of the truth, he said, "May God forgive and bless you." The other exclaimed in a fury that he would kill him. Some days afterwards Anthony met this man in a narrow Alpine road, and fully expected to be struck again, but to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blanc, can you for give me?" The soft answer to his blow had softened his heart,

" breaking the bone." but oldood but Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech, "My lord justice, you are not fit to be a judge." Hile had refused to lend himself to some arbitrary action, and his only answer to the Protector's word was, "Please your highness, it is very true." His great upright soul was also crowned with humility; and

earnestly as possible, steadfastly to perse- terrible deed. It was late in the after- or pleasant, but much use for the inflam- the hearing of the nations. vere in his religion, without putting the noon when the deep tones of the Cathe- ing of discord and establishment of maltachment of men-at-arms entered the gines for the creation of all uncharitable-The commissioners were furious when square, and halted at the stake. Then ness; and those who can refrain from it proached her for having deceived them, quiem for the dead, and after them, hand victory over themselves. One of the She paid no heed to them, however, but in hand, erect, calm, and even smiling, most tried and most holy women that holding her husband's hand in her own, came Joan mathurin and her husband, ever acted thus, is described by her cele A murmur of pity ran through the throng, brated son, Augustine : "She had learn-"Let not the assaults of the wicked but was quickly suppressed as the priests ed not to resist an angry husband, not in one make you abandon the profession of turned abruptly to discover who had deed, only, but even in word. Only dared pity the victims of the "Holy when he was smooth and tranquil she "Exhort him to obey us, or you shall Church." The martyrs paid no heed to would give an account of actions, it haply both be hanged," cried the commissioners. the chaunting or exhortations of the he had taken offence. In a word, while Again unheeding them, she said to her priests. They spoke to each other only many matrons, who had milder husbands to exhort to still greater firmness, and would, in familiar talk, blame their hus-"And let not the love of this world's they did not quail when the executioner bands' lives, she would blame those wives' possessions make you lose the inheritance came to lead them to the stake. Hand tongues. And they, knowing what a in hand they mounted the pile, and sub- choleric husband she endured, marvelled and adorns the tomb, whence Jesus rose mitted to be chained to the fatal post. that it could never be perceived that and ascended upon high. We cannot The slanting rays of the declining sun Patricus had beaten her, or there had lighted up the scene with a soft and sub- been any domestic difference between dued radiance, encircling the heads of them." And how closely the meek spirit looking him calmly in the face, the brave the innocent victims of cruelty and super- is allied to that of the peace-maker in the stition with a halo of light. Then the next beatitude, we may gather from Auexecutioner fired the pile. The flames gustine's further words: "This great to die rather than to abjure, if I could fired up wildly, hiding the martyrs from g.ft, also, thou bestowedst, Oh my God, "set apart." It is a great boon. "See view. Through the mingled glare of the on that good handmaid of thine, that, for the Lord hath given you the Sabbath flames and gloom of the smoke could be between any discordant parties, when We must prize the gift. We may sel heard the calm, patient voice of Joan hearing on both sides most bitter things, that which we buy with money. But we such as swelling and undigested choler causes to break forth, she never would disclose anything but what would tend to their own reconcilement." Shortlived would be the strifes of the world did

everybody act like Monica. There are a few sweet, placid tempers to whom the "soft answer" comes comparatively easy; but with most persons, it must be the fruit of resolute self-control and self conquest of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy, who pondering on this subject asked another: "What soft thing is very hard?" and explained his meaning thus: "If it is not a hard thing for a fellow to give a soft answer when he's right down vexed, then I don't know where you will find anything that's hard."

But, if the school-hov tearns the lesson. the man will have less difficulty in putting it into use. "The beginning of strife is as when one letteth out water," and the soft answer will always enable us to fulfill the following injunction: " Leave off contention before it is meddled with." Yet how easily we justify ourselves in this ment, and leaves city, State, and nation wrong doing, prompted by the dem:n, a moral ruin. On this question of main-Pride! How quickly does the sharp re- tenance of the Sabbath we "can never tort leap to the lips, how clever we deem ourselves when the thrust (probably as fail, we must again join our forces an poisoned as we could make it) has been renew the conflict. To fail here is to loss given! We do not remember that this, all-home, religion-all. Look at Sab like other human temptations, was con- bath-breaking Israel, "scattered and Who would like to have said of him, as quered by our Great Exemplar; we do peeled." Look at the Sabbathless na not "consider Him who endured such tions of continental Europe, in the boot derstand the words to express any envia- again; when he suffered, he threatened tion lose the prestige, the glory, the free

THE SUNDAY QUESTION.

At the request of the Sunday Committee of One Hundred, the Rev. David Wilson, of the Methodist Protestant Church, preached at Association Hall yesterday afternoon upon the Sunday question. Though proper announcement of the discourse had not been made, a large congregation was present. A synopsis of the Doctor's discourse is ap-

The law of the Christian Sabbath is written on all the works of God. All bear the impress of Jehovah's hand, and on them all is traced these remarkable words, "And God rested the seventh day from all his works." Yes! the tinkling stream, the rolling river, the placid lake, and the billowing sea, all mirror the im-God ordained in the very beginning of be done to insure success?" time. This law, in point of fact, antedates all law, and stands, therefore, preeminent in authority and obligation, above is in sympathy with the hallowed services in an hour at the court. of this holy day, for on this day, if on any, we may assume that there is a literal this law be thus early promulgated? On merely worldly ground there is Why announce it at the first in associagreat wisdom in soft answers, for the tion with the grand work of creation?

tion proves the importance of the law

to the oak, around the very pillars of the eternal throne, and we cannot reverence God and violate his holy law of rest. Then it binds the blood-stained cross and like a garland of roses perfumes have these unless, also, we have God's holy law of rest. It is the one law. which, like the glorious Shechinah, resta on all things holy and divine.

3d. It is an honored day. It is di vinely selected, and consecrated. It i cannot part with this. We cannot sell it We may not surrender it. Who would sell the "jewels of his home!" Thou sands of the good and great, in all ages. in all lands, have hallowed the day. We can never for their sakes and ours sur

But what is our duty? It is sad to

The Sabbath law is not in the category of those laws, to be made odious by en

es in his immortal song:

Laughs with abundance, and the land once lean The various seasons woven into one, And that one season an everlasting spring."

A LAWYER'S STORY.

ing, when a client of mine, a Mr. B. was introduced; he was in a state of great excitement, having heard that the Lord Chancellor was to pronounce judgment on his case that day. "Are you sure," he inquired of me, "nothing is le't undone? If judgment is given against me, I am a ruined man; all my hopes are centered on its results; on the issue hang the prospects of my darling wife and childage of that eternal law of rest which ren. Oh! tell me can anything further

I endeavored to calm him by saying we were fully prepared, and that coun sels' opinion was in his favor. This asall the commandments of God. It is not surance having appeared him a little, he fantasy then to imagine that all creation left me, and we appointed to meet again

The Chancellor had just taken his sea as I entered, and was proceeding to give fulfillment of the Psalmist's joyous excla- judgment in my client's case. Casting his lordship; he did not recognize me, for his entire attention was riveted on the oracle from whence was to proceed the eagerly wished for, yet dreaded decision.

To look upon that man was painful, indeed, and although many years' profes-1st. The Sabbath law is frequently sional experience had familiarized me to without emotion, and trembled to think the awful effect an adverse decision would have on a mind sensitive as his, and wrought to the highest degree of painful suspense. Unhappily my fears were soon realized. After an elaborate and carefully considered review of the case, a final decree was awarded against my client her greatest fear had been that her hus so pure, so free from earthly taint as on was soon slumbering again; when he felt nearer fellowship and holy commun'on? Never shall I forget the agony of despair the arm of his surly neighbor passed What one has since come from G d's depicted in his countenance, at that mo

him, in presence of the commissioners, as Church which had brought about this it." Truly no use for anything beneficial them, and is again and again repeated in gloomy through the mist that enshrouded the Suffering Family of God. By Rev. H. Bonar of the Suffering Family of God. By them, and tended to fix more deeply on my 2d. Honored in its Relations. Things mind the sad scene I had just witnessed. heart of every way-worn child of God. death of the body, which is of brief dudral bell announced the approach of the are sacred in association. The scenes of Wending my way homeward through ration, in the balance against the eternal condemned. A few minutes later a description our childhood, our homes, and all we Chancery Lane, the words of my unforlove, because of their association with tunate client recurred to me. Will my scripture QUESTIONS on the work of Redemption. Published by many things, now forever passed away. case be called on to-day?" thought I: they heard her words, and bitterly re- came a band of monks chaunting the re- under provocation have achieved a great | the "old arm chair" in which our sainted and is nothing left undone to insure me a mother sat, the family Bible, all these are favorable decree at the hands of that doubly dear and sacred things. Now the eternal Judge before whom I must stand Sabbath is thus honored—creation, God. sooner or later?" We have each a case redemption, Heaven; all these are associated with this sacred day. "No Sabbath, no God." is not a degree; and sabbath is thus honored—creation, God. sooner or later?" We have each a case extends to another important period in Jewish his content of the king dominor of t bath, no God," is not a dogmatic axiom. ment irrevocable, and which will consign but a historical truth, and so God has wound the Sabbath law as the ivy clings etern il damnation. Our hearts (like the least of the second year of our Lord's ministry. Fifty two least one would be sabbath law as the ivy clings etern il damnation. Our hearts (like the opinion of counsel to my unhappy client) are too apt to lead us into a false sense of security, and day after day, month after month, year after year, is allowed to pass away without our taking the necessary measures to ensure favorable judgment. Yet, thanks to a merciful Redeemer, we are left in no uncertainty as to the means by which to attain that glorious verdict, and f, unhappily, a decree is given against us,

we ourselves are alone to blame .- Se-

The morning breaks from the east. The nists travel up hill above hill, mountain above mountain, until sky-lost. The forests are full of chirp, and buzz and song. I'ree's leaf and bird's wing flutter with gladness. Honey-makers in the log, and beak against the bark, and squirrels chattering on the rail, and the call of the hawk out of a clear sky, make you feel glad. The sun which kindles conflagrations among all the castles of cloud, and sets minaret and dome aflame, stoops to paint the lily white, and the butter-cup yellow, and the forget-me-not blue. What can resist the sun? Light for the voyager over the deep! Light for the shepherd guarding the flocks afield! Light for he poor who have no lamps to burn! Light for the downcast and the lowly. Light for aching eyes and burning brain, and wasted captive! Light for the smooth prow of childhood, and for the dim vision of the octogenarian. Light for queen's coronet and for sewing-girl's needle. Let here be light! Whose morning is this? My morning. Your morning. Our Father gave us the picture and hung it on the ky in loops of fire. It is the heir-loom of our family .- Talmage.

MEN OUT OF THEIR PLACES.

There is a place for every man; his wn rroper place, where he ought to be. God has designed him for it, and it belongs to him, and to no one else, and evev man may know and find his place if hewill. It must be his sincere desire to be n his place, and he must go to God heartiy praying, " Lord, what will thou have ne to do? where wilt thou have me to e?" Let him surrender his own will o God's will, and God will lead and guide im; and he shall make no mistake.

one's own place. There one is most hapby; more happy than he can be in any other place. God will be with him there He will cheer, and strengthen, and sus-He will cheer, and strengthen, and sustain him. He may have trials; but he of Christ. By a "Pedestrian Missionary." apages. 80 cts. per hundred. neets them in the path of duty, and God's grace is sufficient for him. The same compassionate God, who was with Daniel n the den of lions, and with the three Hebrews in the burning fiery furnace, will not leave him nor forsake him. Being in nis own proper place, he may go to God with confidence, and he shall be comforted and supported. He shall be joyful in all tribulation . — Congregationalist.

Our Book-Shelves.

BOOKS.

FOR SALE AT THIS OFFICE.

YOUTHFUL EXPLORERS IN BIBLE LANDS. A volume of 224 pages, with 35 larve angravings, "prepared and published under the unspices of the Scholars' Holy Land Exploration of the United States, by Robert Morris, LL. D." An entertaining book for the young and a profitableone for all. Price \$1.25. FAITH OF ABRAHAM AND OF CHRIST IS SEED in the Coming Kingdom of Color

in Kingdom of Heaven on the earth." The cov-nant promises of God to Abraham, David and srael are very fully discussed, and "the Jew ques-on" handled with candor and ability. Price 1.50, postage 24 cts. THE GOSPEL OF THE KINGDOM, by Senior

HISTORY OF THE CROSS: the Pagan origin

and idolatrous adoption and worship of the image.
By Henry Dana Ward, M. A. A curious and
earned essay, illustrated by cuts of medals, coins,
cc. It defends the simplicity of the faith, hope
and worship of the gospel, and exposes a longxisting and wide-spread evil. Price, including
ostage, \$1.00.

Vol. I. Matthew.

"II. Mark.

"II. and IV. Luke.

"V. and VI. John, to chap. 12, inclusive.
Millenarian work, thoroughly evangelical; critial, yet plain and practical. \$1.50 per volume.

THE VOICE OF THE CHURCH on the Coming

LIFE OF THE REV. WILLIAM MARSH,

THE HARP: a selection of Sacred Hymns, de-gned for Public and Private Worship. Compiled y John Pearson, Jr. Price 75 cents, plain. Post-

PAMPHLETS.

PROPHETIC SIGNIFICANCE OF EASTERN AND EUROPEAN MOVEMENTS. By Rev. J. Litch. A new pamphlet of 36 pages, containing thoughts for the houghtful, and words for the waiting ones. The hemes presented are important, and are discusse with candor and ability. Price 12 cents single 1.00 per dozen and \$3.00 per hundred, post-paid. THE FAITH OF EVANGELICAL ADVENTISTS. A little work that has been long needed, and ought to be extensively circulated. In paper covers, 12 pages. 5 cts. single; 30 cts. per dozen; \$2.00 per hundred.

FAITH: WHAT IT IS, AND WHAT IT DOES. By 5. M. Haughton. Price 6 cts. Faith is here shown to be taking God at his word and acting accordingly. The theme is well illustrated by interesting inci

TRACTS. INVITATION SERIES.

No. 1. The Wide Welcome—Isa. 55; 1. 2. The Powerful Purifier—Isa. 1: 18.

QUESTION SERIES. No. 1. Are You Waiting for Christ?

2. Does Your Soul Prosper?

The above will be sent postprid, mixed or other wise, at the rate of 40 c nts per hundred.

THE BLESSED HOPE, an excellent sermon by the late Rev. Alexander M'Caul, D. D., of London ong. 32 large pages. Single copy, 10 cents; opies, 50 cents; 13 copies, one dollar. HISTORICAL PREFIGURATIONS OF TH KINGDOM OF GOD: a Discourse delivered in the Evangelical Advent Church, Previdence, R. J March 24, 1861, by Elder L. Osier. 56 pages. Single copy 6 cents; 25 copies for \$1.25.

THE FIRM BANK: a Poetic Leastet of 4 pa

THE REIGN OF CHRIST. BY L. OSLER No. 1. Its Futurity and Literalness. 4 pages. & cts. per hundred.

2. Its Universality and Perpetuity. 4 pages

50 cts.

3. The Post-millennial Theory an Innovation—its Development and History. 8 pages - its Development and Biscorj. 90 cts.
4. Results of the Spiritual Theory. 8 pages

90 cts.

5. The First Resurrection. 4 pages. 50 cts. My Advocate. "Jesus is Dead." 25 cts. per hundred

These are good, practical tracts to distribute granitously, as they cost but little, and can be enclosed a letters to friends. 2 pages each.

THE PLACE OF THE POOR PUBLICAN.

THE HEART MADE CAPTIVE.

THE AMIABLE SINNER AND THE CRABBED PRO-

These three are 4 pages each, 30 cts. per hundred

THERE IS A CHANGE COMING. A small eight-paged tract on tinted paper, published by the American Tract Society. It is excellent for distribution and of a size suitable to be enclosed in an enveloped when writing to friends. 40 cts. per hundred. THE OLD PIE APPLE-TREE. 4 pages. 30 cts

THE OLD AND NEW COVENANT. 40 pages, per hundred, 50 cts. per dezen, 5 cts. each should be read by every Minister in the land. Does the Soul Live in Death? 30 cts. pe

o God's will, and God will lead and guide im; and he shall make no mistake.

And it is a most blessed thing to be in Cur of Weath. A four-paged tract by Elder D. Bosworth. 30 cts. per hundred.

The Future of the Lost. By Rev. C. P. Krauth, D. D. 4 pages. 30 cts. per hundred.

IMPORTANT TRUTHS. Reprint of the "Declaration of Principles made at the Albany Conference, 4 pages. 30 cts. per hundred.

THE PILLAR OF CLOUD; or, Christ Typified. 19 pages. 75 cts. per hundred.

WHAT IS MEANT BY COMING TO JESUS? 4 page 30 cts. per hundred. MILLENNIAL GEMS.

No. 1. NATURE, GRACE AND GLORY
2. THE TWENTY-THIRD PSAIM.
3. BAXTER ON THE SECOND ADVENT.
4. THE RAPIDS OF TIME. The articles are printed on two pages of tinted aper, and surrounded by a neat border,—making

Terms of the Advent Herald, PUBLISHED WEEKLY BY THE MERICAN MILLENNIAL ASSOCIATION

copies to one address, 6 months....

Money orders should be made payable to him a the Post-office, No. 170 Old Kent road, S. E. It is desirable that the subscriptions &c., be sent to him not later than the month of November each

Postage on the Herald, to any part of the United rostage on the Herald, to any part of the Omerostage States, 5 cents per quarter, or 20 cents per year, prepaid. City subscribers, where there are carriers employed, will have their papers delivered at the door, free of charge, after paying their 5 cents per quarter at the post-office. AGENTS FOR THE HERALD.

Hinckley, Ill...... Lake Village, N. H. Morrisville, Pa. Milesburg, Pa.... Magog, P. Q., Can Medford Centre, I Nashua, N. H.,... New Haven, Ct...

MESSIAH'S THRONE AND MILLENNIAL GLORY. By Josiah Litch, Price 85 cents; postage included. The important subjects of the Kingdom of God, the Resurrection of the Dead, the Inheritance of the Set Throng Restoration of Israe., and the Signs of the Times, are here discussed with candor and ability.

the martyrdom is related, "she exhorted them were the priests and monks of the "Don't speak so cross; there's no use in ances passed away, but this survives surrounded the court appeared doubly

render its blessings.

ask this question now. There is but on alternative, it is God's law, and it mus be obeyed. But our rulers! Who are our rulers? Here in this land of freedon we rule ourselves. There is no king not potentate whom we need fear! We make our own laws, and ours is the duty to sethat our servants obey them and enforce

forcement. What Legislature dare repeal the law of God? As well tall about legislating God out of the universe he has made. Sabbath desecration is the prolific fount-

ain of moral degeneracy. More than al other forms of transgression, it under mines the foundation of moral govern surrender." However often we fight and numerable blessings which are promise in the text, and which Cowper paral hras

"The fruitful field Or fertile only in its own disgrace, Exults to see its thirsty curse repealed--Newark Courier.

WILL MY CASE BE CALLED TO-DAY

I was engaged in my study one morn-

It was a damp November day on which Much practical philosophy lies in the Some commands were not continued, the circumstances above narrated occurthe use of shrine. His successor of the present the price to

B O'IS TION the Vale X Xo Xroboral O'VDivine revelation, let & The Parameter Carlo Branch Carlo

American Millennial Association Organized in Boston, Mass., Nov., 1858, has f

Selections. Hada ev

WHOLE NO. 1685.

A GERMAN TRUST SONG.

Just as God leads me I will go;

Just as God leads I am content in gl no Brest me calmly in his handsin which his will for me comma That I should do his gracious will In tiving or in dying.

Just as God leads Lall resign : a I trust me to my Father's will; When reason's rays deceptive shine His counsel would I yet fuffil; Idia That which his love ordained asoright, Before he brought me to the light,

1872 they sold ever wid of law My th Just as God leads me I abide, In faith, in hope, in suffering true, His strength is ever by my siders 18910 rest me firm in patience, knowing hat God my life is still bestowing 197 The best in kindness sendingging !

Just as God leads I onward go, Oft amid thorns and briefs keen; sauc God does not yet his guidance shows of to But in the end it shall be seen and avig Faithful and true, he leads me still q wol

SERMONS ON THE RESURRECTION.

the extent of some traval dotsenadto

dering ains the grasp of deathy something convolutions of the brain, in their out nature, besogn ed of an of rapped as a first . Then we which are alive that sin one man, lifts itself, up and control gin, and mutual and general relations, of Let us consider the testimony of and remain shall be caught up together

wher of Greece when about to drink poison at the unjust sentence of his fellow- an expectation of future and final re-uncitizens, consoled his sorrowing friends ion; each owes its present separation account for his use of them land all said the ; "Menthe Athenians cannot command of his God. tesd sid it shidt ment as by direct demonstration. Such he declares, "will all things appear in a the reasoning alrendy used, applies in ployed I cannot doubt that they acquired the heavenly has Christis, so will his case with the doctrine of the reasoning alrendy used, applies in ployed I cannot doubt that they acquired the heavenly has Christis, so will his case with the doctrine of the reasoning alrendy used, applies in edit simultaneously with the power of children be a complete in all the powers.

out that whole scheme of redemption gold time and the new time, correct? Is ceased friend was he himself, when you same care; it enthe body of the Jacob Whether we fear death or not, we must which it reveals, that fully confirms the the body of no consequence save only as knew that his mortal remains were who had died three months before was died whether we believe in the resurrecidea of the resurrection of the body, a place of discipline, a school-room fitted mould exing in lyonder dhurch syard? Do there interred dmun even trum even trum or not; wer must shear the words of And I shall dwell chiefly upon this point with all necessary and beautiful apparad we not know that something more is we hat from the earliest God and the thumpet of if the angelic both because it includes the rivest, and tus for the training of the youthful, im- needed to make a man than a soul? Are period of time to the present, personality, messenger Let Just believe bwhat it is because it is often breglected of misap mortal mind? Not so, I think, should not we living witnesses of the fact? If has been ascribed alike to soul and body, folly to deny, and sin to disregard, a Let we regard it. It is in the mysterious it were true that all the essential qualeternal existence of mail. Man will live union of soul and body that we find man sitles of humanity reside in the soul, I has any personal existence of any to be made reak as any personal existence of any to be made reak as any personal existence. chereafter and willulive of orever w That The soul without a body is no more a could believe the old Manichean heresy anthe Scriptures reach this throughout, human being, a man, than the body witheverybody whomhas read them ladmits. out a soul. As this point is essential to knee, that, by his divine power, he im-And that it is true, every one believes | the argument, we will examine it more posed on the senses of man, making Iwho believes the Bible may, who does in detail, endeavoring to confirm all out them simagine that, h though he tely a not believe in annihilation. Inseed not, reasoning by that only sure guide, the spirit, he was yet flesh and blood, and word of God.

Now, twho, what is aman do I to me hat sed 1 mor And first lifet dispas the Iwere; and in their consequent denial of the atone. does his humanity consisted What is it lyzardes ed We floy of spirit, and essence ment and the resurrection read? that constitutes him man, and that has impervious to sense and known only as the All Philosopher of moderile times retence? There is within this covering of physical organization We find a body following axiom the basis of his syst "I remember;" something that com- and forbid our imitation. Take the body therefore Fam." The truth hies between

touch, though they may deprive my body bol conclude, therefore, from the arguof slife week week since I the ment thus far, that though the body by concerned, of equal importance. And he lives and will live as he rose. true Socrates, am to suffer no evil?" A itself is not man, no man is himself go back as far as we will we find the Roman Philosopher of dignity about without a body his own body inatural same modes of expression, and of course still lives a man, and will once more equal to that of the Grecian sage, sought, here and spiritual hereafter, but still, in the same ideas. The Hebrew is thought appear on the earth, a man, and will then

ed in our own days, by man that once communed by sight, and spoken by man, the discovery in it of gal will now briefly state the argument 1.2. The indirect teachings of Scripture men who should know better, or, if they hearing, and taste, expressions similar 1 to a those quoted and resulting conclusion to The Scriptures. ning it Whatever suggests or, know better, should speak more guard- with his fellow creatures and all objects above, would greatly confirm the infer teach us an essential truth, they future implies the doctrine any hatever course of edly. We have been told to care in no of sense. It must be what Adam was ences drawn from them both as to the land eternal existence of many Man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man is an interest of the land eternal existence of many man in the land eternal existence of many man is an interest of the land eternal existence of many man in the land eternal existence of many many man in the land eternal existence of many man in the land etern reasoning intended to elucidate or estable way for the body, but only for the soul; while as yet his original nobleness re-universality and correctness of the sentilish some other truth, is yet founded on, as if swe were not to seek the welfare of mained. It must be what Enoch was ment conveyed. The words in the Holy body land soul, the union of which is article of Christian faith; all this is the both in hell. We have seen men, whose chariot of fire; what Jesus was, when gertain individuals of So many souls are which holds it; and become rough more article of Christian faith; all this is the of the second of the Scriptures. And picty we could not but revere, but who on the heights of Olivet, he ascended said to have accompanied Abram out of the habitation of his sould so ithat the indeed, so intimate is the connection be- wasted their physical powers by over tween all the doctrines of the gospel, much study, or over much work, or over tween all the doctrines of the gospel, much study, or over much work, or over manufactured by their physical powers by over tween all the doctrines of the gospel, much study, or over much work, or over manufactured by the connection be- wasted their physical powers by over tween all the doctrines of the gospel, much study, or over much work, or over tween all the doctrines of the gospel, and our westerness and the doctrines of the gospel, and the gospel, and the gospel and the

of course of should follow the heretics

ges with anger, and drives the red blood, which your tears are falling is not the teristics of a human being it Neither the ly, or men and women who against a sorted by the red blood, which your tears are falling is not the teristics of a human being it Neither the ly, or men and women who against a sorted by the red blood, which your tears are falling is not the teristics of a human being it Neither the ly, or men and women who against a sorted by the restorday took, you by the laddy of a dead person is that, both in soul and body to enter the strait soothe human pain, to turn the human and women who against a sorted by the restorday took, you by the laddy of a dead person is that both in soul and body to enter the strait. to the speaking eye; of that trembles, friend who yesterday took you by the soul nor the body of a dead person is that both in soul and body to enter the strait with fear and calls back from the pallid, hand and bade you be comforted bus but personals Neithers both two liconstituent gate, and for whom, perfect in the image face the ebbing tide of life. There is But though the body be not man, it is elements of a substance is the substance of their risen Saviour, with souls purified interwoven with this delicate tracery of worthy of him; it is fit to be associated itself on if the union of two modes of and bodies renovated, the gates of the nerves something that answers at once, with the spirits. The student of our being is necessary to a third mode of New Jerusalem will open; wes, open to a look, a touch, a tone; something, physical nature may find as much that is being the separate continuance of neither that the righteous nation that keepeth dithat relaxes dach muscle inbvoluptuous pleasing, and protound, and beyond his of the two will constitute the third. If the truth may enter in 3 "Them also was the service, failing in this, it emotion, or braces it like steel to do and reach as the student of our mental power he alone can be properly called a man which sleep in Jesus will God bring to suffer a something that has initself at a created who has both a true body and a reasonal with him. For the Lord himself stick, but not a golden canders it. b conce sensibility, sympathy, and energy, which we call the heart are as mysterialle soul, then the soul distinct from the descend from heaven with a shout, with There is pervading this of orm wasted ous as the movement of those affections body is not and cannot be, a human be the voice of the Archangel, and with the with disease, racked with pain, and quiye to which welgive the same name. The ings subjects to in the daws of human trump of God; and the dead in Christ

fronts him with the catalogue of his sins: are as wonderful as the distinct, but in human language as to the point before with them in the clouds, to meet the fronts him with the catalogue of his sins: are as wonderful as the distinct of Christ's salvation rushes on lands makes thim see in disease, and pain, termingled faculties of the mind. The us. 1. The summon modes it of the land with ever-increasing power and velocity and death, the carnest of eternal anguish, principles of nervous action can be ex- dicate the common belief, and from a with the Lord," This was and is the The present Dusting another plained no better, than the principles of universal expression we learn a universal comfort of the saints of the s man; rejoices, nay exults in hope of the taste or the laws of sympathy. In fact, thought, an general principle, 19 Now it man; the righteous retributions of principle and the growling, will not get scoming glory, and triumphu loven suffer d Lean discover no marks of inferious dig will be found that mens everywhere use divine justice imply the future and eter-dome it is not but strength of the way, when herald angels cry

the spirits and of the bodies of the wicked rebellious many who is to endure before in words more liable than the soul to the curse of of the spirits and of the bodies of the wicked rebellious many who is to endure because the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to endure because of the wicked rebellious many who is to end to the wind of the wicked rebellious many who is to end to the wind of the wind the wind of the wi memories of the ding to our hearts like transgression; nor on the other hand, dead. They say of one the warning that weighted our hearts like transgression; nor on the other hand, dead. They say of one the hand, dead. They say of one that weighted the should out and the should out and see that the soul is so excellent in to the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy, and of force to the warning that weighted the happy is an analysis of the happy, and of force to the warning that weighted the happy is an analysis of the happy i nature or so superior in its offices, as to another, "He is gone to the abodes of off our right arm, or pluckfout our right alistic tendencies, ed. Forms, and rereeds Land not be weary; and they shall walk, on soul, this infinite spirit is this man? be exempted from the penalty of a brother manifestly referring to keye, rather than sind with them and have fare indispensable. b Apples must have and not faint." And ye must according Is it, here salone that the image of the ken law. The body suffers; so as some-their departed spirits alone, that the image of the ken law. Creaton was placed? Take this away, times to overwhelm the patient spirit. they say of one: "He sleeps in the ittisctrue, gnaws at the soul, and the Microsoft is a sold in the sold of another, so as when a melting fire burneth; folding, and Christianity must have these ted are all they that wait for him? " and is the curiously wrought structure. And the soul suffers; so as so as one times to depths of the sea," and of another, so as when a melting fire burneth; folding, and Christianity must have these ted are all they that wait for him? " and is the curiously wrought structure. And the soul suffers is so as some times to depths of the sea," and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as some times to depths of the sea, and of another, so as a sea of the sea, and of another, so as a sea of the sea, and of another, so as a sea of the sea, and t s, a mere lump of clay, no subdue the strongest frame. The body lies in the old church yard," referring in but, my hearers, they who, in this life, t must be re- dies; that is, it ceases to be the abode this instance solely to the body. But there have yielded their members servants to vivified and remited with the absent of the soul; and it may be burned, or is always an understood qualification of uncleanness and siniquity a shall endure spirit, that man may be himself again? buried, or cast to the beasts of the for these expressions, as we see from the other pangs than those of remorse. The Is the javisible undefinable something, est or the fishes of the sea. And the fact that the same persons use the same ministers to their carnal pleasures shall that went out from the body with its ex-soul goes out from its habitation; but pronouns as they speak at one time of become the instruments of their torture. piring breath, the I, the Me, the Person, who shall tell us where it goes, and what the souls, and at another of the bodies and the sea gave up the dead which who free of his old envelope, is alone to becomes of it, and how it exists? Who of the dead, never, of course, intending were in it; and death and hell delivered enjoy the dead which were in them; and enjoy the dead which were in them; and nendure the eternal retributions of vice? Place where, or condition in which dis-Lknow that this has been said, and with embodied spirits wait for the second the other spiritual, and both dentical to their works." which we would be been said, and with embodied spirits wait for the second the other spiritual, and both dentical to their works. authority tood I know that many wise coming of the Son of Man? Opposite with him who was, an hour ago, a living Again, that man is the men of an and good men unenlightened by the gos- as mind and matter, soul, and body are, man. The language, in all these cases, eternal existence corresponding to his pel and perhaps some for whom that different as must be the state of each is metaphorical. It means that the spir present existence in the union of spirit light has shore, have thus believed, and lafter death, there yet is something parhave been encouraged by their belief to allel in their respective conditions. Neistang attributes of humanity even when the eternal humanity of Christ Paul endure all physical anguish without com- ther is absolutely destroyed; the identificeparated by death, that it is proper to encourages the Christians at Rome by plaining and for meet death; without ty of each is preserved; each has the speak of them as if each possessed the urging upon them the fact of the resurtrembling a The most virtuous phileso- same expectation, (using the word to de wholes of those attributes. Everybody everybody may not be able to explain or

in language that cannot but excite a from the lother, and its comparative mis 1 Now we gather from this habit of sympathy with them in our own hearts a cary and ruin; to the sin committed when speech that mankind generally do not "It is not Socrates who is soon to die," both were united and man disobeyed the regard the soul as being all that is necessary to constitute a man! They consider by many, tomhave been the original transform the corruptible bodies of his obey unchecked, its native impulses, there all the soul is man, it must possess utterance; for the idea of their being of body and of mind, and purged from For when there shall be nothing but all the characteristics and discharge all destitute of this knowledge while digni-that inherited and cherished corruption, soul, nothing can impede its perception the functions of humanity, It must be, fied so highly in other respects, is repug- which, so long as it remained wrought

after death, it must be then the same the Hebrew to be the first language hungry death with new victims, and re Elijah was when he rode to heaven in his the soul, frequently serve to designate body therefore must rise from the grave

cause they are so unlearned, "sobo reus tay as a spine to some topics, which are to reus as a spine topics, which are to reus as a spine topic to a spine topic to a spine topic topic topic topics, which are so unlearned, "so both and a spine topic topi reunistances so hatilorquipon avisnestances to selitances Hesby a spirit, a mind A samething that composed with such skill and effect as at term: and think, therefore I am in the ble illustration in connection with this THE RIGHT KIND OF A CHURCH dooks backward/through time, and says, the same time to command our wonder might as well have said, I breathe, subject. The final glory of the saints, does it not imply a bodily as well as a pares opertainties with probabilities, and all agree that it is not man. That form these extremes "Existence, in some sort, spiritual presence before the throne of says "Locade: " something that hear stinter which the Lord God has not yet is predicable of the body as well as of the Lord has not yet is predicable of the body as well as of the Lord has not yet is predicable of the body as well as of the lord has not yet is predicable of the body as well as of the lord has not yet is predicable of the body as well as of the lord has not yet is predicable of the body as well as of the lord has not yet is predicable of the body as well as of the lord has not yet is predicable by the lord has not yet in yet i within itself, or amid the noise of earth breathed the breath of life is not Adam, the soul. The identity of the body is tions of the Apocalypse absolutely metanor the schoes of heaven, of challenge to Eleshand sinews came upon the dry not lost between the periods of death phorical and Who are to rejoice with uncomposition, and says, "Il will." There is bones which Ezekiek saw, and the skill and the resurrection, any more than is speakable joy, if upon they who have among these innumerable channels requered them above, but there was no that of the sour; and where identity is, toiled, and suffered, and endured sore through which the waves of vital cut man in the walley save the prophet; him existence must be though the one, perrent pulsate so eventy, something that self, till he had prophesied to the wisest political econshrinks with instinctive modesty, and and the obedient, wind had breathed up- the other. But while each may exist, virtues and secured the rewards of the tinges the cheeks with crimson; or ray on the slain; The inaminate figure on neither possesses, by itself. I the Charac Christian career? Are they spirits mere of seanon to roll and an analysis of the cheeks with crimson; or ray on the slain; The inaminate figure on neither possesses, by itself. I the Charac

ing and the grave, and inspires the fal- nity in the body which show it to be the personal pronouns alike in speaking nal existence of man. It is the man, the

rection of Christ as the earnest of their own Telease from the grave, and the continual life of Christ as the ground of

thought open to the soul upon its release much listhe near been used from the beginning, as we have been used from the beginning, as we have been used from the beginning. from its canthly habitation "Truly," the individual himself of You see how Whatever dialect our first parents emplearthy, we shall also bear the image of in full blast doing nothing "Selected,"

that it would not be difficult to show much pare, until though they had a have been enabled to see and converse the Philistines." With respect to the directly and inferentially the ufact of how each implies the other, how all imples the other, how all implies the other, how all implies the other, how all implies the other how all implie ply this, and how, where this is denied, the temple that ought to have been kent would they after all have felt that H where expressions exactly equivalent to us to the charge of willful ighorance of the rest must be disbelieved.

The meet for the Holy was Hew at least, so long as his holy those used here are found. Abraham revelation or of positive infidelity in A.

But there is one truth which is involved. Ghost, and left for Him only ruined lying there reminded them of former was buried in the cave of Machinelah pright apprehension of its will console us. companionship and kindred humanity? is en there his body was buried acobs in sorrow and sustain asoin deathin A almost every principle of morality walls and a shattered altar. ow book in sorrow and sustain use in death a companionship and kindred humanity? i.e., there his body was buried in the land of Canaan in the denial of it will not affect the reality.

Could you feel that the spirit of a der was buried in the land of Canaan in the denial of it will not affect the reality. though, in strictness of speech, neither us, by faith, anticipate the scenes so soon stress is to be laid on the employment of grave, and hell are pursuing us, following the words in the original Hebrey, it close superineevery step, and ediawing only goes to strengthen the conclusion nearer and yet more meaning Let us flee already suggested, namely, that a proper for refuge to lay hold upon the hope set numanity supposes the union of both before use which hope we have "as an body and spirit since neither by itself, anchor of the soul both shreland stead onstitutes a man, though each has fast and which entereth into that within many of the attributes of manhood ditthe well; whither the foreruner is for 3. The testimony of Scripture establins bentered, leven Jesus; brade an high lishes this result. And here I can only priest forever after the order of Melchis-

In order to meet the necessities of the age, a church must be thoroughly evanphilosophers, although it teaches the best philosophy; nor to make scientific explorations, although it is the best friend of science, nor to organize governments omy. But to balk profligacy, to dethrone race to the high pathway of heaven this is the church's mission; and what ever cross it may have on the church-top, and however beautiful an altar or pulpit front, and however high-sounding and met. fails in all. It may be a brazen candlewhich to soothe and scalpels with which to dissect. It hath trowels with which to build, and hammers with which to destroy. It hath a rock on, which to build, and lightnings with which to shatter. chariot of Christ's salvation rushes on. and if the lazy, and unbelieving, and the

rinds; nuts must have shells; corn must hothe phrase of our text; waite for God have husks ; rising walls must have seaf- 4 "The Lord is a God of judgment; bless outside forms and decencies But mere outward proprieties will not make a suseful church There are scores of churches no breach of taste in the preaching, and gregation like the Amalekites that Gideon saw, sleep in the valley like grasshoppers for multitude IN Splendidly executed anthem, solo and trill may roll over the cultured tastes of gayly-appareled auditory, and the preaching may be ulpit to atter gorgeousness, and chandeliers flash upon a fashionable congregahread-bare coat, and yet that church may be a ghastly sepulchre full of dead I believe in all the doctrines of our Calvinistic churches, not only in their spirit, but their letter. My father believed them, and my grandfather, and my greatdirectly asserted that Christ dieth not father; but I arraign and implead formthe body as being, so far as this end is again, and asserted by implication, that palism, and coldness, and death, as the He worst of allaheterodoxy What a fac-He story would be with water wheels flashing, and bands pulling, and machinery drumming yet producing no carpets, no death by speculations as to the infinite Now letjus take the soul; is it by language of our race; at least, its radirapge and perspicious atmosphere of itself, in any condition at any period, cal words and sounds are supposed to body. Yes, he has a glorious body, and in full operation, yet producing no glo-

What is hope but the solace and stay of those whom it most cheats and deludes; whispering of health to the sick man, and of better days to the dejected; the pour forth all the poetry of their souls, ment hereafter, we me sic, into the ear of frozen and paralyzed old age? In the long catalogue of hu man griefs there is scarce one of so crushing a pressure that hope loses its elasticity, becoming unable to soar, and bring down fresh and fair leaves from some far-off domain which itself creates. And yet, whilst hope is the great inciter to exertion, and the great soother of wretch edness, who knows not that it ordinarily deceives mankind, and that, thought it crowd the future with glorious restingplaces, and thus tempt us to bear up a while against accumulated disasters, its palaces and gardens vanish as we approach; and we are kept from despair only because the phimacles and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be vet again deceived? Hope is a beautiful meteor: but, nevertheless, this meteor, like the rainbow, is not only lovely because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is

the struggle of the soul, breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences and raised again for our justification, the unsubstantial and de-ceitful character is taken away from hope: hope is one of the prime pieces of that armor of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is 1 Cor. 3: 19. What has been true in not good that a man hope for wealth, former ages is true in a wider sense tosince "riches profit not in the day of
wrath "I and it is not good that he hope."

When the sense is true in a wider sense today. There exists a well-developed and
wrath "I and it is not good that he hope."

Increasing disposition on the parts of the or human honors, since the mean and world to exalt, false or human wildom mighty go down to the same burial; but above the divine or true. How is this it is good that he hope for salvation; the done? It is through a system of false meteor then gathers, like a golden halo, round his head, and, as he presses for-

is much promised in Scripture to the waiting upon God. Men wish an immer diate answer to prayer, and think themselves forgotten unless the reply be instantaneous. It is a great mistake. The delay is often part, and the best part, of truth. Again, our own experience every the answer. It exercises faith, and hope, day (aside from any other teacher), tells and patience; and what better thing can us of our ignorance and weakness, and be done for us than the strengthening of those graces to whose growth shall be tween truth and falsehood, even with the proportioned the splendors of our im- aid of reason, only as we go to the Founmortality? It is good, then, that ye wait, * Rom. 4: 25 11 Thess. 5: 8 1 Prov. 11: 4 | Son estimating these facts, properly

if the time seembling, and, worn down with affliction and wearied with toil, we feel impatient for the day of full enianwhere there is no discord in the music, and | cipation thremember yes and slets the are membrance scheck every muimor athat God leaves you upon earth intorder that, advancing in holinessi you inayuseedre yourselves a higher grade amongst othe children of the first resurrection. Strive ye, therefore, to "let patience have her perfect work." It is, "yet a little while. and helthat shall come will come AT Be like the pathos of Summerfield, or the give not disheartened; ifor "the inight; is hunder-clap of a George Whitefield. far spent, the day is at hand? diaAsaget Upholstery may bedeck and tassel the there has been nonday douthis tereation, since rebellion wove the sackelothe into the overhead canopy But the day comes conward. There is that edge of a gold con the snow mountains of a long-darkened world, which marks the ascending of the sun in his strength; 2011 Watchman, what of the night? Watchman, what of the night 2rd The watchman said; The morning cometh, and also the night. " adStrange that morning, and might should come hand in hand. to But the morningd to the righteons, as bringing salvation, shall be the night to the wicked, asbringing destruction, "Onerthen still on, lest 11the merning break; ere hoping and waiting have wrought their intent. ad Who will sleep, when, as he slumbers, bright things glide by, which, if wakeful, he might have added to his portion Bus Who will put off the armer when by stemming the battle-tide, he may gather, everyoinstant, spoil and atrophies, for neternity? Who will tamper with carnal andulgences, when, for the poor enjoyment of a second, he must barter some ever during privilege ? Wrestle, strive, fight, as men who "know that your labor is not in vain in the Lord." Ye cannot indeed merit advancement ... What is called neward will be the reward of nothing but, God's work within you, and, therefore, be a gift most royal and gratuitious, But, whilst there is the strongest instituted connecfairy name on which young imaginations tion between attainment here and renjey by the certainties of happiness w The Judge of mankind cometh, bringing with him, rewards, all, wonderfully, glorious; but, nevertheless, "one star differeth from

tiful, Rev. Henry Melvill, B. Ding Communications, ved

another star in glory " Q God it were

an overwhelming mercy, and a magnifi-

cent, portion, if we should obtain the

least; but since thou dost invite, yea com-

mand, us to "strive for masteries," we

will struggle the grace being our

strength for the higher and more beau

AN ALARMING AND GROWING TEND W PaisiENCY OF THE AGE deserge

One of the primary objects of Chris tian teachers should be to set before the human race, so far as possible, the om niscience of God, and in contrast the ignorance of the creature man. fore the world hath not known God by wisdom (I Cor. 1: 21). There is true, and there is false wisdom. There is earthly wisdom—or that which the world calls wisdom—which is "earthly, sensual, devilish" (James 3: 15), and then there is that which is from above; which is pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits." James 3: 17. "The wisdom of this world is foolishness with God." reasoning. Reason is that faculty with which God in his wisdom has endowed ward in the battle-time, no weapon of the human soul or mind, which enables the evil one can pierce through that help it to arrive at proper or just conclusions met. To sussed it is yellow that he work and the work of the conclusions in the evil one can pierce through that help it to arrive at proper or just conclusions met. To sussed it is the case, it follows, that in order that it is the case, it follows, that in order that good also that he quietly wait. There legitimate conclusions be reached, and that reason answer the aim of the Creator in becoming a guide to man, it must have facts, and only facts, to fact upon. We are taught that God is infinite and omniscient, that he is the centre of all of our utter inability to distinguish betam-Head of knowledge and truth. Rea-

from dving lips the confession, "the half "The whole vast plain of Enhesus har But what a contrast! the Duke and in a new form and dress. It adopts the nant-keeping God. Previous to her de- their Jesuit brethren; they are regard has not been told me." The weakness been silted upon and filled up to the lative to its common use as a beverage. Duchess of Norfolk of 400 years ago quarto size, the most convenient for parture, she frequently gave expression as martyrs for the sake of the Churc of the buman mind makes it an easy | depth of twelve or fourteen feet with The fact that there are some passages walked three miles barefoot to a certain binding and preservation, and increases to her trust in Jesus and resignation to The second important measure is the law

leads us to the conclusion that in our great weakness we must go to God, lean upon him, rely upon him, and reject everything as untrue that conflicts with his revelation, regardless of its source. And yet we find men and women of talent and education, possessing a disposition to rationalize and philosophize upon simply imaginary facts, which being refuted by the divine revelation, sink into detestable falsehoods. The most lamentable feature connected with this is, that as the natural mind seizes with avidity anything and everything which assumes to

are professed Christian teachers exempt from this snare. It is a sad truth which justifies us in saying that very many who human wisdom, and have nought to do appears over the whole scene except one by virtue of position and obligations should be teachers of true wisdomdonly, are giving attention to that which is of the earth.

I attended a Sabbath School Convention at Carlisle, Pal, recently, and while there listened to an address delivered by one who was called a Sabbath school worker, on the proper methods to be employed in order to retain the older minds in attendance at our Sabbath schools. His positions were: 1. That all thinking minds withdraw from the Sabbath schools because they fail to receive the food that they required 2. In order to supply such food, teachers must go out into the wast field of philosophical research and bring

The error here is apparent. It is not the thinkers that have vacant seats in Sabbath school or in the house of God. It is the unthinking It is not the thoughtful one who accepts error and clings to it with tenacious grasp, but the one who, in the bustle and tumult of life does not pause for reflection. If you see a person running after an object that you know lies in exactly the opposite direction, and you wish to do him a favor, you first try to arrest his attention, then get him to stop, and next tell him that he is going the wrong way. give him the evi lence of it, and get him to give the matter due thought. If you succeed in this, thought will generally be the basis of reason, and reason difficulty lies in getting people, young or old, to think. "God says "to mankind," "Come and let us reason together," Isa. 1: 18. That word "come" is designed to secure attention. If that is not given how can they "reason"? All mankind are running after happiness, the great majority in the wrong direction. Get them to stop, think and reason, and they will almost invariably retrace, seeking where only true happiness can be found.

But how is the attention to be arrest ed and thought cultivated? Surely not, by would-be-teachers trying to accumulate a vast store of worldly knowledge and using it as a reflector to reflect their own image, to the annovance and detriment of the class. One fruitful source of declension in our churches is discernible in the fact that too often those members to whom God has given an unusual gift of language, make the church a place of oratorical display, bringing self prominently to view, hiding Christ and the graces of the gospel to the mortification and disgust of those feeble ones who feel themselves thrown into the background. The result is, that gradually the feeble ones drop off. In like manner Sabbath school classes are depleted. Let us take Jesus as a model teacher, and Paul next. As far as they taught physical science, let us teach it, but where they taught gospel truths in purity and simplicity, let us follow in their steps. Paul declared Christ "hath sent me to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1: 17. "I came not with excellency of speech or of wisdom" My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom, of men, but in the power of God. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world nor of the princes of this world that come to naught; but we speak the wisdom of God." 1 Cor. 2: 1-7. Paul termed his Corinthian brethren "babes in Christ"; regulating their food accordingly, he fed them with milk, for they were unable to bear meat, 1 Cor. 3: 1, 2. The vast majority of professors are only babes to-day. When they ought to be teachers, they have need that one teach them the first principles of the oracles of God. Heb. 5: 12. This being the case, why try incessantly to gorge the stomachs of babes with food suitable only for those of full age? Is not the land full enough of spiritual dyspeptics? Let us simplify-let us come right down to "the sincere milk of the word," that both teacher and pupil may grow thereby. 1 Peter 2: 2. Christ commands us to feed his lambs. He does not require us to supply the food, only as we receive it from him. The Bible is a rich storehouse, containing food both for old and young. Let us draw from its precious depths in such a manner as to be able to give unto all their proper portion in due season, and the Holy Spirit will prepare the mind to receive and properly assimilate the nourinto the broad field of scientific research

is to lead them out of the fold into a re-

too deep for its most profound students.

getting to draw supplies of strength and wisdom from God's storehouse, is gradually led by the artful adversary in-to the depths where he is soon so comus stand on the platform of the gospel, give it due weight, if not, let us at once with it. It is only the gigantic minds as to rely implicitly upon the Divine arm, for thine unerring word! Give us grace | out of his place, except thou repent?" that will enable us humbly to follow it; and in eternity, when mystery is swept away, we will praise thee in a nobler. sweeter strain. all ni ats.A. L. Brands

The Advent Revald.

BOSTON, WEDNESDAY, NOV. 19, 1873.

BACK AGAIN.

Our "vacation" is over, and we are once more in the editorial chair. The relief from office duties, though only partial, has been greatly enjoyed. We are specially grateful to Bro. Pearson for the assistance he has rendered. If any have failed to read what he has written on "Rome-Pagan and Papal," we hope they will yet do it. With pen in hand we will now try to speak of a few things in which all ought to feel interested.

A SPECIAL PAVOR

Owing to a mistake at the paper warehouse last week, we found we had not our usual nuriber of papers when we came to mail the edition; -consequently of action. The man will turn about and a number of our subscribers did not rego in the right direction. The great ceive the Herald. We would be greatly obliged if those of our subscribers who can spare that number (November 12th) would return it to us by mail, after they have finished reading it. If they so desire and will inform us, we will send them in return a copy of May 28, containing

UNITED IN CHRIST.

IRENÆUS of the second century thus looks lovingly and Scripturally toward the day of "the resurrection of the just," when the saved of all nations shall

lieved on Him in the time of Tiberius where, with the assistance of his son, he Sept. 18th, thus refers to one of his late Cæsar that Christ came, nor did the Father exercise his providence for the men only who are now alive, but for all men altogether, who from the beginning, according to their capacity, in their generation have both feared and loved God, and practised justice and piety towards their neighbors, and have earnestly desired to see Christ and to hear his voice. Wherefore he shall, at his second coming, first rouse from their sleep all persons of this description, and shall raise them up, (as well as the rest who shall be judged) and give them a place in his kingdom. For it is truly 'one God who' directed the patriarchs towards His dispensations, his work till he laid down his life. Poor sand, for the chapel was crowded in eveand 'has justified the circumcision by faith, and the uncircumcision through faith." - Writings of Irenœus, Vol. I.,

Christ was already in the past-that it lem, A. D. 70-never seems to have, entered the mind of this Christian Father! It is now taught by many, but properly belongs to the "fables" of the "last days" (2 Tim. 4: 1-3).

THE CANDLESTICK REMOVED.

The Christian church in Ephesus was ymbolized in John's vision by a golden favorable! To dwiff Thois That." andlestick or lamp-stand (Rev. 1: 10-20). It was a church of renown in the apostolic age, and to it two inspired pistles were addressed—one by Paul and he other by John (Rev. 2: 1-7). Henry Day, Esq., a New York lawyer, in a letter to the Observer, thus speaks of he city:

"Ephesus is situated about fifty miles from Smyrna, on the Cassaba Railroad. You are able to go there and back in a day, and accomplish in one day what ordinarily in this country requires a along down green valleys between the mountains, the scenery being very much ike that of the Erie Railroad in Sullivan county, N. Y. Every traveller should, if possible, visit Ephesus, for it was once a mighty city, a chief mart of Asia, famed for its colossal Temple of Diana, and as one of the 'seven churches of names of Paul and John, who labored here. Here Timothy and Luke lived house remains or living being inhabits was undoubtedly the fermented article. mote wilderness, abounding with vora- this once renowned city, yet we delight any department of science has proved and where a Christian church once stood worthy to receive that glorious Epistle

from dving lips the confession, "the half has not been told me." The weakness been silted upon and filled up to the lative to its common use as a beverage. Duchess of Norfolk of 400 years ago quarto size,—the most convenient for parture, she frequently gave expression as martyrs for the sake of the Church.

are now growing crops of barley, waving Him who alone can make mystery plain ruins of the Temple of Diana, for very research, only to live and die in the teen feet of soil has been deposited blackness of confirmed infidelity. Let within fourteen or fifteen centuries.

"As you look from Mount Pryone with the Holy Spirit as the agent of upon the smiling fields below and around spiritual enlightenment, and if a truth you, you can scarcely be persuaded that nasia, and theatres which were the wonconclude that it is simply a product of der of the world. No sign of life now sheepfold in the base of an ancient temthat can read the voice of God in nature ples You ask yourself, Why should was alluded to, where it is understood in harmony with the Word; and those Smyrna and Athens exist to this day, that wine was used as a symbol of His she merit and receive the curse of the

next volume commences?

ORIENTAL REMINISCENCES.

A few weeks since we had a call from the "returned missionary," whose articles on "Baalbec and the Cedars" recently appeared in our columns. He left with us for use, if acceptable, some artieles from his pen which have been pubished in different papers within a few years past. On looking them over we find several which we conclude to give under the above caption. The one this week is from the Tract Journal:-

lo sid to se NO. IL. OU THE BLIND DISCIPLE.

in Western Asia, I knew a Christian Arab, of whose example, as one full of The Millerite Scare," unless that edi- important suggestion, it has been a pleastion should be exhausted; in which case ure often to think since my return to my we shall have to send some other back native shores. He was an old man, feeble and tottering with years, totally blind, and very poor. I know not whether he yet lives. But, for a long series of to the cause of his Redeemer with an ardor which, in his circumstances, seemed almost sublime. In addition to the be gathered into the kingdom of God: charge of a school, of from twenty to "It was not merely for those who be thirty youth, in his humble dwelling, long taught and preached the Lord Je efforts: nighted countrymen.-Eighteen years grimage to Paray le Monial in France. on seeing him slowly wending his way talker and as such excels in interesting on his errands of mercy. But it were his audience. well if we were all as rich as he, as rich "The word pilgrim, he said, occurs in The idea that the "second coming" of in faith, and love, and good works, and the New Testament only twice, Heb. 11: took place at the destruction of Jerusa effort to turn sinners from the error of (as they are found, are respectively, partheir way, and save souls from death. aypithimi and paraypithimoos,) signifies

> when the heart is right! And what a traveling from home to visit foreign parts, rebuke is such an example to the multi- but the being in and dwelling in a strange tudes in lands more highly favored, who land. content themselves with doing nothing,

THE WINE OF SCRIPTURE.

be understood in these days, when the warning words of Christ in Luke 21 :-34 are specially applicable :-

sake and thine often infirmities."

pletely enveloped as to be unable to find since the destruction and removal of the it reasonable to suppose that where the Pope so that pilgrimages to Paray-le Mo- lisher. and clear, and hence many become lost few remnants of the temple are found it was the unfermented wine that was were too lazy, or too much occupied with intricate labyrinths of scientific beneath the surface. Probably this four meant, and where it was condemned, the business, or were too ill to go in person,

that mixed wine was intended, or perhaps the unfermented; at any rate Tim- furnished with the means of liberal ex- upon his name." othy was so strictly abstemious in regard | penditure and an easy conveyance to and from the realm of science can be brought here once existed a thriving and popu- to the use of it, that it needed an apos- from the Shrine of Marie. his authority, these leading minds readi- in and readily assigned its position, corlous city, renowned for its opulence and tolic injunction to induce him to use "The imposition of the thing and ly gain control over the masses. Nor roborative of Divine revelation, let us magnificence, adorned by temples, gyming the case, the advocates of the use of wine could get no sanction from the passage for its use as a beverage.

The institution of the Lord's Supper

so firmly rooted and grounded in faith while Ephesus is buried in ruins? Did blood, though the word "wine" is not used in the account—in one instance it is it was the unfermented wine, as it was that which the Jews were in the habit of using at the passover with the unleavened bread, and also in that state it was a As, the subscription of many of our more fitting emblem of His blood, which subscribers expires next month and they saw no corruption. He thought too, doubtless intend to renew about the first that Christ would not have chosen an of the year; we would suggest to those article for so holy a purpose, which, in of them who can, that they do it imme- many cases was so dangereus to use; diately. This would not only furnish us such as in the cases of reformed inebriwith money which we greatly need at ates, where it often occurs that the taste the present time, but would render it of alcoholic wines would revive in them easier for us in the business department their old desire for strong drink, which -as the rush of letters in January and was very likely to prove uncontrollable, February always crowds us. Why not and which would lead them to a condidivide the work a little by giving us an tion that would exclude them from the opportunity to do part of it before the society of the good on earth, and from the hopes of being admitted into the company of the blessed in heaven, as the Scriptures declare, "nor drunkards

... shall inherit the kingdom of God." In concluding he hoped the churches would get in the habit of providing for themselves unfermented wines for the holy ordinance, so that they may be sure that they, in this particular, may not put "an occasion to fall in [their] brother's

NEW SUBSCRIBERS.

For two dollars we will send the Herald to a new subscriber from the time the

DR. CUMMING ON PILGRIMAGES.

Romanism and the Revelation are fields in which Dr. Cumming of the National Scotch Church, Crown Court, London, is so accustomed to travel, that we years, he devoted his time and strength could hardly expect the recent Papal manifestations of interest in "pilgrimages" to escape his notice,-nor have they done so. A correspondent of the Sabbath Recorder, writing from London

sus Christ, he was greatly interested in "The evening of the 12th instant, self and religious tracts. Blind though he Bridge, and a ride on a penny boat to was, he loved to load his donkey with Waterloo Bridge, and thence by a few the precious burden, and, procuring a short turns we soon arrived at Crown from village to village, on the slopes and Cumming was to lecture on 'Pilgrimages,' spreading the light of life among his be- the recent English Roman Catholic pil-

ago he was old, and said he must work "The usual religious services of readfast' in order to redeem the time. But ing the Scriptures, prayer and singing year after year he still toiled on, as preceded the lecture-sermon. The authough he intended never to lay aside dience must have numbered two thouold blind man l' most men would exclaim ry part. The Doctor is a very pleasant

as likely to reap the rewards of faithful 13 and 1 Pet. 2: 11, and in the original, "What an amount of good can be ac- a sojourner in a strange or foreign councomplished by the humblest instruments, try. The word pilgrim did not signify

"The attraction to Paray-le Monial is because they are so unlearned, so poor, founded upon a miracle said to have been so old, so weak, in circumstances so un- performed 200 years ago upon a poor, ignorant, nervous, sickly girl, whose name was Marie Marguerite Alacoque. The Lord Jesus had appeared to her, had taken his heart out of his body and placed We are indebted to a friend for a it in her body : then he had taken both copy of the Champlain Journal of Oct. hearts from her body, and put them into 4th, containing the following notice of his own body, and finally had given back a sermon on a question which needs to to Marie her own heart; hence the name of the Shrine at Paray-le Monial of the Sacred Heart.

"Now this pretended phenomenon is so unlike the miracles recorded in the The Rev. D. T. Taylor of Rouses' Point, New Testament, so out of all consonance N. Y., preached in the Presbyterian with nature, and being attested to by week. The route is beautiful, winding Church in Champlain last Sunday, and Marie only, it is really wonderful how in the evening announced as his subject sensible and educated people can, for a the "Wine Question," taking as a text moment, give it the least credence. Pope the last years of Louis XIV., John G. things concerning the kingdom of God. 1 Tim. 5; 23, "Drink no longer water, Clement IV., a hundred years ago, conbut use a little wine for thy stomach's demned it as false and discouraged pil- was written," come under this head. A pleasure as to hear the testimony of her grimages thereto, but Pope Pius IX. He alluded to the fact that wine was earnestly recommends these pilgrimages a generic term, and included different and gives credence to the story of the are papers on "Finding the Way to the to sing the "songs of Zion." Always Church goes on without relenting on kinds, and of those mentioned in the apparition. What kind of infallibility Sea," "Physical Education," and "The rendering obedience to her parents and either side. Both parties are obstinate, Asia. It is fragrant with the beloved Bible, he named the "sweet wine," the that was which resulted from the con-"mixed wine," "wine upon the lees, tradiction of two infallibles he would not well refined," &c. The "sweet wine" then say. The pilgrims, 600 strong, and died. Here, too, we remember the was the unfermented juice of grapes, were described as being well clad, well ishment. To lead the lambs of God out labors of Apollos, Tychicus, Trophimus, the "mixed wine" was that which was fed, and specially cared for in going and Aquilla, and Priscilla. Though not a mingled with water, and "refined wine" returning. Indeed, the comforts of the serial, yet on the whole it is managed defies a discord. journey were in striking contrast to the with ability and contains much good On the Tuesday evening previous to ty, the expulsion of the Jesuits and kin-Wine was often used as a figure in life of the pilgrims of the middle ages. cious wolves. The vast field opened in to see where such men lived and died, the Scriptures, as "the wine of the The present Duke of Norfolk had made wrath of God," where it meant God's every arrangement for the comfort of Street, New York. Terms \$5 a year; our counsel, "Lizzie, trust in Jesus," have been frequently expelled from the heavy judgments, and also as an emblem the travelers, which included precautions of wealth and plenty; but from such against annoyances at railway stations.

use of wine was spoken of approvingly, nial could be made by proxy. Those who could send, at their own expense, sub-

"The imposition of the thing and were exposed lucidly and fearlessly. He warned his hearers not to touch her, for her touch was death. They should all betake themselves to the Word of God desire of the brethren, I moved to Cen and seek to worship Him in spirit and in tre County, and have been laboring here truth. The discourse, which lasted an by the help of the Lord ever since. hour, was very impressive throughout. By walking and riding through the heart Church had been long wrestling with the are the only ones who can with safety Apocalypse-1 will come unto thee called "the fruit of the vine," and in of the Metropolis some three miles, we Lord in prayer and the Lord heard their attempt it. We praise Thee, O God, quickly, and will remove thy candlestick another merely "the cup." Most likely reached our home at ten o'clock, feeling cry, and at the Centre County Campthat we had profitably employed our Sabbath evening."

WANTED.

be entered on our list within a few weeks. Jesus. and we think it might be done if preach- On the Sabbath following the above late, but begin at once.

FAITH OF ABRAHAM AND OF CHRIST."

extensively circulated than it is. We next month. think it his best. To encourage its publishment I have held a meeting at Karthaws, abate nor his hope grow dim.-

We send the book by mail, post-paid,

A NEW TRACT.

them for distribution in his section, servants. the distribution of the Holy Scriptures and wife improved, by a walk to London Who will imitate his example? Price, post-paid, 50 cents a hundred.

little boy to lead him, go forth on foot Court Chapel, Covent Garden, where Dr. address is now Moshannon, Centre Co., those professing to be the children of only 12 not having used tobacco in any Pa., and we shall be pleased to have him God, who reject the words of truth and shape; 46 were book-keepers and clerks,

LITERARY NOTICES.

matical and critical notes, by LEONARD TAFEL of New York; Dr Tafel, 635 Arch St. Single parts Old Testament, \$2., New.

The advantages which this Translation

offers to the study of the Scriptures have been already noted. This number, the second of the Hebrew text, begins in the thirty-third chapter of Genesis and carries the work forward to Exod. 27: 18. There are in all 184 pages 24 of which are devoted to brief explanatory and critical notes. The Hebrew text is points, accents and punctuation marksand over it a literal, word-for-word translation. In the first number we had GREGG. under the Hebrew text the pronunciation of each word expressed (as perfectly as it can be) in English letters, but this is wenting in the second number in Hay, aged 19 years and 9 months. wanting in the second number. In paper, type, &c., the work is all that four years ago, at a protracted meeting men. They hold an aggregate of real need be desired; and as an aid to the held in one of the churches of her native property valued at about \$2,000,000. study of the original languages of the Bible we know of nothing better than adorn the faith of Jesus. From that this Translation.

"The whole vast plain of Ephesus has cases no argument could be drawn re- But what a contrast the Duke and in a new form and dress. It adopts the nant-keeping God. Previous to her de- their Jesuit brethren; they are regarded

prey to Satan. The creature man for rich soil, and where once stood one of of Scripture which commend the use of shrine. His successor of the present the price to \$3.00 per annum. We like the will of God. Her remains were inthe most magnificent cities of the world, wine, and also others which condemn it time is taken without jolt, worry or fa- its appearance. It is one of our best exseemingly contradictory to each other, tigue to the shrine of the Sacred Heart! changes, and we wish it much success in as high as the shoulders of a man. This make it important to distinguish between The dector stated also that arrangements its "new departure." John Young, 114 the banks of the beautiful Schuylkill, filling up has all been accomplished the several different kinds. He thought had been made with the sanction of the Nassau street. New York, is the pub- waiting the morning of the "first resur-

Correspondence.

In the text he thought it most likely stitutes. He did not doubt but that hat mixed wine was intended, or permany would like the trip could they be for them that feared the Lord, and that thought

LETTER PROM ELDER ALDRED.

Church-Kylertown-Revival at Kar-

Dear Bro. Orrock :- According to the recommendation of Conference and the

The few members of the Snowsho meeting among the number who sought the Saviour were eight souls from the vicinity of Snowshoe. So the church received that accession to its little band: and, praise the Lord! there are no drones Hundreds of new subscribers ought to among them-they are all workers for

ers and people took hold of the matter meeting, I preached in Snowshoe, and at as they should. The best time to get the ordinary Sabbath services six presubscribers is within the next two or cious ones gave their hearts to the Lord three months, as many subscriptions ex- and found peace; among them was a pire with the year, and people will be young woman who had been a member ooking about them to see what paper of the Presbyterian Church for several they had better take for a year to come. years, but had never known the Master; Will you not show your neighbors ours another was a member of the Roman and present its claims kindly and fairly? Catholic Church, but the light of truth Don't delay in the matter till it is too burst in upon her mind and she boldly came forward, accepted the offers of the Gospel, and now rejoices in hope.

I held a meeting for one week at Ky lertown Church. The attendance and attention to the word were good, and This work of the Rev. Henry Dana one prodigal returned to his Father. Ward, M. A., ought to be much more expect to hold a protracted meeting there

lication the A. M. Association agreed to which, by the blessing of the Lord, retake two hundred copies. None of them sulted in the conversion of thirteen souls. ought to be allowed to remain long on The inhabitants of that region say that our hands. It will aid us, encourage the the congregations were the largest that author, and benefit the purchaser to have have ever been gathered in that place, young boy, residing in Wood county, them sold. The venerable author has and the attention to the word was good, took a black cat-skin from which the subscription is received till Jan. 1, 1875, been in Boston and vicinity for two or and numbers who knew nothing of the original tail of the cat had been removthe Lord willing. This will give him a three weeks past, doing what he can in Advent faith drank in its precious truth ed, and a mink's tail nicely sewed on in-"While a resident, a few years ago, few extra numbers of the present volume his own way to disseminate a knowledge and confessed they saw the light. My stead, and sold it to a certain buyer of of the kingdom of God and to interest prayer for them is, that they may give furs, not many miles from Grand Rapids, the clergy especially in this great theme. their hearts to the Saviour and rejoice in for \$1.25. It was done as a practical Though "the days of the years of his the hope of his coming. I had the pleas- joke; but the boy kept the money, pilgrimage" are more than "three-score ure of administering the ordinance of grew to be a prosperous business man, years and ten," yet does not his zeal Christian baptism on Sabbath last to joined a church, but his conscience up-

"A WEED IN THE SERMON," is the Christ in baptism, and although the skins and sold it for \$3. As he cannot title of a four-page tract recently issued. weather was chilly, their hearts were so now find the purchaser, he proposes to It ought to go into the hands of church- warm with love that joy and happiness contribute the money to some benevomembers and ministers everywhere who were seen in their bright faces. May lent purpose. brother in Pennsylvania ordered 500 of things, and at last be hailed as faithful Binghampton Inebriate Asylum, in 1872,

I am thankful to the blessed Saviour for what has been done; but while I rejoice to known that good has been acing themselves to be deceived by the 'good words and fair speeches of men" instead of taking the sure word of God INTERLINEAR TRANSLATION OF THE to guide them in the way of life. The SACRED SCRIPTURES, with gram- cry of "peace and safety" is in much Dr. favor in this region, as in others, and a RUDOLPH TAFEL of London, and L. false feeling of security exists in the H. Tafel of Philadelphia. Hebrew minds of those who should be alarmed. Text, Part II. Philadelphia: L. H. How needful then that God's servants Tafel, 635 Arch St. Single parts, "cry aloud and spare \$2.00, Old Testament; New Testatheir voices like a trumpet and show pro-"cry aloud and spare not," but lift up fessing Israel their transgressions and a work almost unequalled in its close danger! Yours as ever waiting for Jesus.

J. A. ALDRED. Pa. Oct. 29th.

Ghitnary.

with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall Two French translations have been be caught up together with them in the clouds, to made of it, and its aggregate circulation given in fair, good-sized type, - with the meet the Lord in the air; and so shall we ever be is said to have been larger than any with the Lord. Wherefore comfort one another

Fell asleep in Jesus, Oct. 30th, 1873,

village, since which time she tried to time until she removed with her family THE ECLECTIC for November is espe- to the city of Reading, it was my privicially strong in biographical sketches. lege to meet with her week after week Articles on Johann Friedrich Schiller, in the social service of prayer and praise, John Milton, Madame de Maintenon and and to take sweet counsel together upon Whittier, and "How the Stabat Mater Nothing seemed to give her so much fine steel-plate engraving of WHITTIER brethren and sisters upon the way of saladorns the frontispiece. In science there vation. In the family circle she loved

lage of her nativity, (Auburn, Pa.,) upon tion," when shall be heard the exclamation: "O death! where is the sting? O grave! where is thy victory?" Rev. Mr. Mixel improved the occasion of her ourial, by remarks on Job 14: 14, "If man die, shall he live again?" May Fod comfort and save the bereaved huspand and parents in that day when he omes "to make up his jewels." And now, Lizzie, we bid thee farewell. "Green e the turf above thee; may violets bloom and flourish around thy grave, and the last rays of evening's sunlight linger and play near the spot."

"Thou shalt sleep, but not forever,
There will be a glorious dawn;
We shall meet to part, no never! On the resurrection morn!

From the deepest caves of ocean,
From the desert and the plain, From the valley and the mountain Countless throngs shall rise again "Thou shalt sleep, but not forever, In the lone and silent grave Blessed be the Lord that taketh, Blessed be the Lord that gave.

In the bright eternal city, Death can never, never co In his own good time he'll call us From our rest to Home, sweet Home." JOHN G. BOBB

General Intelligence.

RELIGIOUS SUMMARY.

REV. Mr. Spurgeon's church employs 8 colporteurs to visit, conduct Bible lasses, and sell religious books. In 1872 they sold over \$6,000 worth.

PROTESTANTISM AT ROME.—At Rome Protestantism now numbers more than forty chapels or places of worship, open every Sunday and several times a week. A Scripture-readers' Association has just been formed for reading the Bible from house to house. Formerly, in the city of the Pope, one could do no more than give the Bible; now it is sold, at a very low price certainly, but enough to prove that those who buy it have the desire and intention of reading it .- La Se maine Religieuse.

Conscience Money .- An Ohio paper relates that about seventeen years ago a braided him so much that a few days After morning service at Karthaws we ago the ex-fur dealer received a note inrepaired to the Susquehanna River and closing \$3.70, principal and interest. there in the presence of a large concourse The joke is now on the fur dealer, as he of people, they were "buried" with put the cat-skin among a lot of mink-

Of the 258 patients admitted at the 128 had received a common schoool education, 90 an academical, and 31 a collegiate; 122 had intemperate parents, ELDER JAMES A. ALDRED'S Post-office complished, I feel sad when I think of 237 had smoked or chewed tobacco, and 156 had been constant drinkers; in the valleys of the goodly Lebanon, -a subject suggested by the notoriety of act as agent for the Herald wherever he turn away their oars unto fables, suffer- 17 lawyers, 62 merchants, and 5 clergymen. Rev. S. W. Bush, chaplain of the Asylum, speaks discouragingly of the treatment of tipplers as a means of permanent reform.

> The Publishers' Weekly says : "All the books of the late Dr. John Todd, D. D., thirty in number, have been republished in England, and some of them have seen the light in eight different languages. The 'Lectures to Children,' sympathy with children, has been translated into French, German, Greek, Dutch, and Tamil, and has passed through several editions in Great Britain. His 'Student's Manual' sold in England to the extent of some two hundred thou-"The Lord himself shall descend from heaven sand copies, and its circulation in this country has been probably larger yet. book by an American author, with the single exception of Webster's Spelling Book."

> THERE are more than 900 Young Men's Christian Associations in this country, with a membership of more Lizzie gave her heart to Jesus about than 150,000 active and aggressive young

THE Religious Herald assures us that the "confessional" is already established in most of the Protestant churches in that neighborhood. They "are quite inclined to confess to their ministers the faults of other people, but have not usually much to say about their own."

THE CONFLICT BETWEEN CHURCH AND STATE IN GERMANY.

The duel between Bismarck and the Ringed Planet;" and of Miscellaneous affection to her husband, her life seemed though at present the German statesman articles a good assortment. Sometimes to be made up of deeds of kindness rath- is master of the field. To place the facts an article containing sentiments which er than empty words. Like the chords clearly before our readers, it may be well appear to us to be opposed to the obvi- of a well-tuned instrument, they were to review the events of the struggle thus ous teachings of Scripture gets into this arranged in that beautiful proportion that far. The first great measure of the

Empire in the protection of its sovereignher death we visited her and found her dred bodies, is now well known. The act Published by E. R. Pelton, 108 Fulton very ill but calmly composed; and to is not without precedent, for the Jesuits two copies, \$9. Single number, 45 cents. she said, "I'll try." We prayed with her States of Europe. The Catholic hierarchy THE METHODIST comes to us this week and committed her to the mercy of a cov- have universally taken up the cause of of the human mind makes it an easy | depth of twelve or fourteen feet with | The fact that there are some passages walked three miles barefoot to a certain binding and preservation,—and increases to her trust in Jesus and resignation to The second important measure is the law

THE ADVENT HERALD, NOVEMBER 19, 1873.

in the Pall Mall Gazette:

"The common law in Germany career, be it that of a physician, a lawyer, a clergyman, a tutor, or a civil official, a course of from two to four years of university study. To this rule the Catholic clergy cheerfully submitted in those balmy days when religious strife slumbered in Germany—that is to say, from 1638 to 1830 or thereabout. But when the Roman Church began to lift her head and to take the offensive against all opponents -namely, about 1835-the universities, where future priests had mixed with future clergymen, doctors, lawyers, and professors, and saw a good deal of real life, began to be abandoned. Everywhere seminaries were founded where the future apostle was sequestered from the age of ten or twelve up to twenty or twenty-one, when he definitively took orders, from all contact with the world.'

Both these acts have the same object. -an object which Bismarck steadily pursues. They aim to prevent the growing up in the State of an organized body hostile to the State. The Jesuit is segregated from the world, and knows no sovereign but his superior; the priest, educated apart from all other young men in the State, has no interest in common with them, and is better fitted to be a pliant instrument of the Papacy. In the latter measure, Bismarck has struck the Church a heavy blow. The priests' seminaries are closed, but the Catholic clergy mand of the British expedition against dies were instantly changed. Enough declare that they will not obey the new the Ashantees, has arrived at the scene of the seeds of this deadly weed were law. We shall see. - The Methodist.

WITHOUT THE BIBLE

The world has had six thousand years to bring in its "more excellent way.' What has it devised, apart from the Bible, to heal the sores of the broken, wounded heart? What has Rome, with her ages of martial glory, or Greece, in her era of philosophic culture and refinegreatest intellects, extorted from the bar- ination. ren rock? What desert "whose leaf shall itated with remorse, darkened with be- public. reavement-the sick, the weary, the lonely, the dying, have been cheered and refreshed, and comforted by the consolation of this book.

ONE MORE WAY TO RAISE MONEY IN THE CHURCH.

A novel method of raising money to uild a church has been introduced by the Colored Methodist congregation of Montclair. The following is a copy of the handbills circulated on the occasion "The young ladies and gentlemen of Montclair will give a grand Cake Walk, in Pillsbury Hall, Sept. 10, 1873.

The cake will contain an 18-karat gold ring, and each piece will be num-

bered. Price fifteen cents per piece. "Four cakes will be offered as premito be decided by judges. Entrance fee to this walk, twenty cents per couple.

"There will be music for the benefit of the walkers, but no dancing will be allowed.

"The committee will spare no pains to make this cake walk one of the finest of

"Admission to the hall, ten cents.

"Doors open at 7-30 o'clock, P. M."-Cincinnati Star.

A FINE SERMON "SMASHED."

The following actual incident was re

of the theological schools of the country beyond question. The phenomenon is the following words: "Then, fearing of philosophers and scientists.-The Adlest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day." Acts 17: 29.

Said the young preacher, "The ship A very curious visitor from unknown substantially as follows :-

faith, hope, love, and prayer. It that's fell were found numerous little balls of black soil, growing two or three crops hoped, will throw cold water upon cleri-

requiring Catholic priests to be educated and prayer in the church, as they have ordinary-sized marble. They were per- and glories yet unnamed. The fruits in the State universities. The nature and been cast out. And you said that Chrisfect spheres, and can be accounted for and flowers of Ashantee-land are said to operation of this law are thus described tians are the crew. If that's so, they upon no other hypothesis than that the be perfectly marvelous. Curious aniare a mighty blood-thirsty set, for they rapid revolution of the liquid mass in its mals, such as the bird called "pookoe," wanted to kill Paul. You told us also descent threw off these particles by cen- and the huge, corpse-eating, "arompe" whether wisely or unwisely it is not for that the island of Melita meant Heaven. trifugal force. Parts of the material rat, are found in the woods and clearings. us to decide—exacts from every citizen who proposes to enter any professional mighty snakey place, as one bit Paul as out the least effect being produced, and enormous boas; a peculiar puff adder, soon as he landed."

tian, Quincy, Ill.

NEWS ITEMS.

Advices from St. Petersburg state that pendent on Russian favor.

Volcano of ÆTNA.—A dispatch from London, dated Nov. 1st, 6 A. M., says that a special dispatch from Sicily reports that the volcano of Ætna is in a have abandoned her darling. For herstate of violent eruption. The outbreak is accompanied by fearful earthquakes. Portions of the crater have fallen in, and the mines of sulphur which had been worked for years, and were valued at £300,000, have been destroyed.

General Sir Garnet Wolseley, in comof operations. The London Times re- brought away by the medicine to have ports, on good authority, that the Gene- killed a man. The physician subsequentral took out instructions to first offer the ly said that he thought that in five min-Ashantees peace, on condition that they lay down their arms and withdraw from the territory under British protection.

The Town Council and Common Council of Dresden have unanimously resolved to send an address of thanks to the Emperor William for his recent re- was saved. ment, done to solve the vexed problem ply to the Pope, which is described as a of aching humanity? What streams of truly imperial act that will insure the comfort has the rod, wielded by their triumph of the state over priestly dom-

The London Times on the morning of not fade, neither shall the fruit thereof be the 29th ult., published a note from Archconsumed, whose fruit shall be for meat, bishop Manning, inclosing an extract and the leaf thereof for medicine?" On from Mainze's Journal, in which it is the other hand, how many thousands and stated that the Pope has written a sectens of thousands, racked with pain, tor- and letter to the German Emperor, and tured with doubt, worn with anxiety, ag- that this letter has not been given to the

> The Chinese have taken to largely adulterating their teas. In London there have been condemned as unfit for consumption, and notices have been given o merchants in China that all spurious teas will henceforth be destroyed.

> New Orleans never had so many highway robbers as now, and the police are charged with shielding them and dividing the proceeds.

> An old woman's obstinacy in smoking while crossing a Kansas prairie started a fire which swept over four counties.

SINGULAR POWER What sort of power is it? Two or three days ago Mr. Brown, a young man ums to the four neatest walking couples, man of about twenty-one years of age, undoubtedly possesses, but does not pretend to understand. He first tied a handkerchief tightly over his eyes, then bidding us stretch out our left hand, he grasped it in his left hand, at the same time placing his right hand for a moment on our forehead, then upon his own. The communication-electric, or of whatever solitary or convertible force it bebeing established, he would instantly lead us to any object upon which we fixed our thought, in whatever part of lated by Bro. Shaw in one of his dis- the building it might be. He professes of Scripture, and giving them a meaning the direction of the object. He says foreign to that intended by the inspired that he has no other peculiar power. A young preacher-a graduate of one persons, here and elsewhere, that it is preached a very nice discourse from certainly well worthy of the attention vance.

AN INDIANA ÆROLITE.

are Faith, Hope, Love, and Prayer. pecanoe county in the Layfette (Ind.,) Christians are the crew. The sea repre- Journal: "Mention was made a short sents the great ocean of life. The storm time since of the fall of a wonderful that prevailed is the trials to which we erolite, in the lower part of this county. are incident here, and the island of Me- Yesterday we met Mr. Harter, who dishta, where 'they all escaped safe to covered it upon his farm, near Romney. land,' means Heaven." The preacher The fragments in all, it is supposed, will dwelt with becoming fervency on the amount to about a thousand pounds in importance of casting out the anchors— weight, and some features are presented land has trouble just now, is a great Af- construction put upon the proceedings a poor, blind, misguided fool. Then comes shore in safety. The preacher concluded mined that the vast descending globe in procession to the sound of drums at Berlin, no little satisfaction is felt between the leading papers of the Cathby asking one of our aged preachers, came hurling through the air in one made with human skin, and most horritat the reply of the Emperor should olic and the Protestant districts. We whom he had invited into the pulpit glowing, molten mass, and that at the ble massacres and debaucheries go for have exposed the presumption of the read pretty much the same at Breslau out of respect to his gray hairs, to close moment of its impingement it was in a ward. At the annual "Yam-festivals," Papacy in so forcible a manner. The and Cologne as at Berlin and Magdeburg. the meeting with a few remarks. The liquid state. The fragments are honey- just now coming on, they celebrate a wisdom, too, of anticipating the sup- That the German press of Vienna shares which yearns for sinners, but the preach old brother arose, and, placing his hands combed, like a cinder, and vary greatly still bloodier carnival of death, and when- posed intention of the Pope and divulg- these opinions and registers the Emperus a mighty purty discourse to-day, but cles, as the indentation of grass blades, king dies, thousands of wretched slaves re-assuring remark. As the Ultramon-secular and ecclesiastical authorities. men, that they might be saved. I'm afeared you've made some awful big straws and sticks are plainly discernable. and attendants are slaughtered over his tanes so strangely miscalculated the Under former arrangements the Episcomistakes. You said that the ship meant One of the fragments had fallen on a tomb; in a word, it is a land of murder. chances of the first collision between pal chapter submitted a list of candidates Holy Spirit never calls a man to the minthe church. If that's so, we haven't large stick of wood, and conforms to it It was meant by nature to be a land of Germany and France, their present reck- for the vacant see, government being en- istry who is incapable of consoling, helpgot no church, now, for the ship was all exactly. The very texture of the wood peace and plenty, for beyond the thick onings are considered as likely to prove titled to reject all except two. The chap- ing, blessing others. Yet the developsmashed to pieces and destroyed. You can be seen. Further than this, all forest which lies along the coast stretches erroneous and delusive in many respects. ter then chose a bishop out of those who ment of unselfishness, tenderness, warmth also said that the four anchors were around the spot where the main body a fertile and healthy country of rich French diplomatists and generals, it is were not rejected. Under the new ec-sympathy, depends upon our own efforts.

lege."

A PRAYER ANSWERED.

A mother of my acquaintance had a Russia has definitely determined to an child taken alarmingly ill. She sent for nex all the territory on the right bank the physician. The child was in convulof the Amoor, from Bokhara to the Sea sions. The doctor began at once vigorof Aral, as well as the Delta of the ously to apply the customary remedies-Amoor. Khiva will be completely iso- cold water to the head, warm applications lated from the Sea of Aral, and the nav- to the feet, chafing of the hands and igation of the Amoor will be made de- limbs. All was in vain. The body lost nothing of its dreadful rigidity. Death seemed close at hand, and absolutely inevitable. At length he left the child, and sat down by the window, looking out. He seemed to the agonized mother to self she could do nothing but pray. And even her prayer was but an inarticulate and unvoiced cry for help. Suddenly the physician started from his seat, "Send and see if there be any jimson weed in the yard," he cried. His order was obeyed; the poisonous weed was found. The remeutes every kindred case he had ever known in a quarter-century's practice passed before his mind. Among them was the one case which suggested the real but before hidden cause of the protracted and dreadful convulsions. And the child

Now is there anything inconsistent or unphilosophical in the belief that at that critical moment a loving God, answering the mother's helpless cry, flashed on the mind of the physician the thought that saved the child? Is it any objection to that faith to say, the age of miracles is past? If the mother may call in a second physician, to suggest the cause and the cure, may she not call on God? What the doctor can do for a fellow-practitioner, cannot the Great Physician do? Is the Almighty more hampered and hinder-

ed than his creatures in his working? In brief, it is not necessary to believe are 10,000,000 pounds in bond which that God sets aside the laws of nature in answer to prayer; it is enough to believe that he may and does use them in a vastly higher sphere, with an infinite knowledge and power, and with results that run far beyond our power to produce, or even fulcomprehend .- Lyman Abbott, in the Christian Weekly.

THE NAME "PROTESTANT."

The name of Protestant took its rise from the following circumstances: At at Spires, in Germany, in the year 1592, the ordinary human attributes. Not beto let us test a certain power which he religion; that in those places where the motives which can have counselled so it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored without danger of disturbing the public peace, but that the mass should not be abolished. nor the Catholics hindered from the exercise of their religion, nor any one of them allowed to embrace Lutheranism; that the Sacramentarians should be abolbaptists should be punished with death; courses in this city, as illustrative of the to be led by certain flashes of light gospel in any other sense than what was man Emperor and government, in the modern practice of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dart out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts which seem to dark out from his head in the course of spiritualizing texts. But this has been tested by so many tor of Saxony; George, margrave of tiers of this country, and to outlaw them he has more resolute allies than are to be of Branswick and Lanenburg; Philip, landgrave of Hesse; Wolffgang, prince of Anhalt. To these were added the following free cities of Germany: Strasburg, Norinburg, Ulm, Constance, Linden, Memmingen, Kempfen, Nordilingen, Halibrun, Rentingen, Isue, St. Gall, Messenburg and Windoshin. And from of course, anticipated such a contingen- The epithets bestowed upon Pio Nono represents the church. The four anchors regions is described by a farmer of Tipthe name of protestants, which was after- pen to paper. No matter whether this tionable adjectives then used about Narated themselves from the practices of the church of Rome.

THE LAND OF THE ASHANTEES.

they show unquestionable evidence of whose bite is certain death; scorpions It is stated, as a historical fact, that igneous action. A box of these frag- as big as cray fish, and toads so large the young preacher was never known to ments will be shipped to the Smithsoni- that Bosman took the first he saw for a preach that "purty" discourse again, in an Institute, and the remainder are in-all that region of country.—The Chris-tended for the Purdue Agricultural Col-exported. In that metal Ashantee-land must be fabulously rich; the chiefs wear golden breastplates and golden or gilded warcaps. The caboocers go about with lumps of virgin gold hung upon their necks and waists, some weighing, it is said, four pounds or more; and Dowditch has described golden window-frames in the king's palace at Coomassie. After the battle of Accra, in 1826, the Ashantee King sent in as "peace-money" six thousand ounces of dust and nuggets, and the swords, muskets, and elephant tail fans are described as being profusely rich with goldsmith's work. The Government is a despotic monarchy, the religion feticism modified by African Islamism. They believe in a Great Spirit, who, they say, created six white and six black people, and gave the first choice between a calabash and sealed paper. The blacks took the calabash—which contained gold, iron, maize, and all the wealth of nature—and the whites got the scroll, which contained instructions in the right use of all these products. Thus the whites are forever superior. As for Coomassie, the capital, accounts differ,

THE POPE AND THE EMPEROR.

Weekly Baptist.

one statement making it out a poor strug-

gling place of mean huts, and another, a

really fine and imposing city for Africa.

The great Political Event in Europe-How the Correspondence is Regarded in Germany—Temper of the German Press, Catholic and Protestant.

[Berlin c rrespondence (Oct. 18) of the London

Since the battle of Sedan no incident

has produced so powerful an impression

upon the German mind as the correspondence between Emperor and Pope. All political parties agree in looking upon the two letters as an event. Both in their immediate effect upon the politics of the day and as calculated to strengthen the religious and political progress of this country, these missives have uncommon importance attached to them. With reference to current politics, there certainly was no need of a fresh declaration of war proceeding from an ecclesiastic who, a year ago, reminded his German majesty of the little stone that was sure to fall from on high and smash his tottering throne to pieces. Still, though the Pontiff's animosity had been displayed difference is felt to exist between former are frankly avowed, the Pope will receive ed to others. peevish ebullitions and the present delib- palpable proof that in Germany at any erate onslaught. So serious a letter, it rate the number of gentlemen prepared is argued, cannot have been written for to make common cause with him is infinnothing, even by a person of other than itesimally small. What good he can it was decreed by the majority there ing prepared to admit the workings of this kingdom he probably knows best. present, that in those places where the the infallible mind to be altogether unedict of Worms had been received, it intelligible to mere mortals, the Germans would be lawful for no one to change his are naturally anxious to investigate the new religion (the Lutheran) was exercised grave and pregnant a step. To chide with the certainty of eliciting a cutting retort can be hardly regarded as a sufficient reason for giving mortal offence. However great the satisfaction derived from making a clean breast of it, it cannot but appear, even to the self-constituted censor of humanity as altogether disproportionate to the danger incurred in the act. Such being the case, the onished from the empire; that the Ana- ly way of accounting for the experiment in German eyes seems to be to attribute and that no preacher should explain the to the Pope a desire to declare the Gerthe empire introduced their protest could be devised, enemies of the church; against this decree, namely; John, elec- to hand them solemnly over to the hatred tor of Saxony; George, margrave of of the faithful in and beyond the fronbefore God and man.

> ter in order to publish it. If he delayed. communicating the important missive to the language of the German press on his flock, he only waited for a moment this memorable occasion. It is flercer when his doing so would be particularly than anything of the kind I have seen cy to be close at hand when he first put forcibly remind me of certain unmendently begins to prevail in political cir- against the Jesuits and the clerical army cles, and is pretty generally accepted by under their command are a good deal

motto of the day. Just as in the period that any will be needed in the immediate future. The public are certainly incensed at the necessity of the continued and accelerated armaments; yet they cannot, under the circumstances, avoid being gratified by the reports announcing redoubled activity in those highly serviceable ateliers where machinery for the abridgment of life is being manufactured with such consummate skill.

Besides the influence likely to be exercised by this memorable correspondence upon the evolutions of the next few years, the Germans flatter themselves with the hope" that the Pope's step in placarding the most extravagant pretensions will materially assist the progress of independent thought. There is little doubt that the expectation will be fulfilled. Between the Russian and French frontiers there are few educated Catholics willing to admit the papal claims in their totality. If they have not declared against Pio Nono, if they have not deserted the church and joined the Old Catholic banner, this is owing to their respect for ancient institutions rather than for the men now representing them. Very many among this class have lately found it rather difficult to refrain from open disapproval of clerical doings. Very many have been considering the expediency of signing addresses to the Pope, even though they may not care to join a new creed. To renounce all political connection with a priest who chooses to constitute himself the enemy of their country has long been regarded as desirable by not a few who were content to leave his new dogmas unnoticed. Having never voted for his cause at the polls, these men have been considering for some time past whether they had not better vote against him rather than continue their former practice of entire neutrality. After the papal letter these malcontents will be more dissatisfied than ever with the policy of Rome. Before long they may find it necessary to combine for common action.

Already we have some indications of what is coming. In some parts of the country committees have been formed in the last few days consisting of Catholies bent upon the return of ministerial candidates in the impending elections. Headed by men of the highest rank and standing, these bodies, which are so many Catholic organizations distinct from Roman Catholicism, will probably attract numerous adherents, and cause many to take sides in a quarrel who have long tried to remain indifferent spectators What this open espousal of the national cause by the higher ranks of Catholic society portends in a country like this I need not specify. Suffice it to say that possibly derive from the lower classes of It may, however, not be wandering from the point to observe that on the occasion of the only Ultramontane emeute which has occurred in the last few years, some 3000 Polish miners were subdued by just a dozen Uhlans charging boldly with lance and sword. Nor ought it to be overlooked that the other day a procession of 2000 devotees, going to Kevelarer, the Rhenish shrine, with bishops and counts at their head, to pray for the persecuted church, were stopped by one poiceman meeting them in the open fields, at a considerable distance from all hab their proceeding as so many private perthrone is in imminent danger because of the Ultramontane quarrel; but, unless found hereabouts, the prophecy is not The Pope, it is thought, wrote his let- likely to be soon fulfilled.

I must not omit saying a word upon clusion based upon it. Viewing it in the the most complimentary phrase used in so, we hain't got any faith, hope, love, the material varying from a shot to an yearly, and full of vegetable wonders cal ardor, at least for some time to come. claims the right of refusing all the can-

quel before long.

Miscellaneous.

STEWARDSHIP.

BY REV. JAMES UPHAM, D. D.

No beggar is thy God; he needs no aid, The world's vast wealth, created by a word, . Is his to-day.

Yea, but a word, and other worlds shall fill The space afar, Beyond where light has failed, with tired wings, From furthest star. mov

Think not to bribe a place in God's esteem. With gift of gold, E'en though thy gift should hungry thousands feed

From stores untold; Or structures rear, and every chair endow For learning's use; Or Gospel heralds to the heathen send, A *
Their bonds to loose.

God gives the work thy character to test, Or mold complete;
'Tis love, and faith, and faithfulness he seeks-All else is cheat.

The love he asks is Godward, manward, too-Take heed, lest thine be sheerest love of self, Or be undone.

'Tis faith in God and all that God hath spoke A faith that works; Tis faith in Christ as Saviour, Teacher, King, Nor servi e shirks.

"Tis faithfulness from faith, nor less from love To God and man; "Tis faith and love co-working out in act," Where'er it can.

Dost thou bring much, and yet keep back a part? 'Tis worse than naught 'Tis not the smile of thy approving Lord-Mere name is sought Hast but a mite to bring, and bringest that?

He in whose eye the millions are as mite On motive looks; Each is a steward of a sacred trust—God keeps the books. -Watchman & Reflector.

TO PROMOTE HARMONY AMONG CHURCH

TWELVE EXCELLENT RULES

ject to failings and infirmities of one ledge of God!" Ministers have power kind or another.

2. To bear with, and not magnify enter into the significance of these two each other's infirmities. Gal. 6 : 1, 2. 3. To pray one for another in our these two ideas enter into them, and insocial meetings, and particularly in pri- spire all their being. vate. James 5: 16.

for the purpose of hearing news, and in weep oversinners, and glow with visions

slanderous report, and to credit no pulse. If they held fast to their best escharge brought against any person until tate, and lived in the light as they occawell founded.

on more occasions than one, a notable the moment the sentiments of this class him of it in private, before it is mention- found views of human sin and peril, sin-

7. To watch against a shyness of each other, and put the best construction be disturbed in spite of themselves. And on any action that has the appearance of when the active, wonderful mercy of God

omon, that is, to leave off contention ness to save, it takes hold of people; faith before it be meddled with. Prov. 17: comes by such hearing; weary, guilty,

sider how glorious, how godlike it is to dowed are sure to gather many sheaves forgive, and how unlike a Christian it is from the world, and prove a comfort and to revenge. Eph. 4: 2.

grand artifice of the devil, to promote and we are sorry to add, one in which distance and animosity among members there is general deficiency. May the of churches; and we should therefore Lord increase the sympathy of his minwatch against everything that furthers isters .- The Baptist Union this end.

11. To consider how much more good we can do in the world at large, and in itations. Only after they had consented the church in particular, when we are all to send their banners and crucifixes home united in love, than we should do when did the dauntless constable consent to acting alone, and indulging a contrary

> 12. Lastly, to consider the express injunction of Scripture, and the beautiful example of Christ, as to these important things. John 13: 5-16, 35; Eph. 4: 32; 1 Peter 2: 21.—American Tract Society.

MINISTERIAL QUALIFICATIONS.

The ministry is a high office and requires rare endowments. Among them all, sympathy is chief. This is a strong injurious to his correspondent; while he, since the first days of the last campaign. word; it goes to the heart: denotes unselfish burden-bearing, taking the sorrows, cares, perils, sins, miseries of others upon our own souls. Christ did that wards given in common to all who sepa- interpretation is correct or not, it evi- poleon III., while the attacks launched perfectly. "Surely he bore our griefs and carried our sorrows." "The chastisement of our peace was upon him, and public opinion at large. More interest- hotter than anything ever recorded as with his stripes we are healed." Thus ing even than this conjecture is the con- employed against the French. About he put his heart under our burdens, and made our cause his own. Ministers are The Ashantee nation with whom Eng- light of other recent occurrences, the regard to the Pontiff, denounces him as expected to walk in his steps, possess his spirit, "fill up what is behind of the af- find the proper credit given on their pafaith, hope, love, and prayer, the neces- which will be of great interest to scien- rican power. It numbers about 3,000,000 of the angry priest seems to force on the the class of verbiage harping upon his flictions of Christ," and "know the felsity of abiding in the ship in order to be tific men. The erolites heretofore found souls of whom some 200,000 are war-inference that the Vatican fully relies conceit and insane hauteur. The high-lowship of his sufferings." They cannot diately. saved, and the consolation to be found are of a solid and metallic nature, hav- loving barbarians. Every twenty-one upon the sentiments of the Bourbon est round of the ladder is reached by preach the gospel if they lack sympain the fact that not a hair of their heads ing evidently struck the earth as com- days they hold adai, or "blood custom," prince, and what is equally remarkable, those journals which decline to treat him thy. Merely talking about, eulogizing, should be hurt, but that they (the mem- pact bodies. This one is entirely differ at which yam and palm wine having expects him shortly to be in a position to as other than a comic character. There and eloquently describing the love of bers of the church) should all reach the ent. From the traces it is easily deter- been drunk like water, skulls are carried act. With these sentiments uppermost is no very marked difference in all this Christ, falls far short of preaching the has paid; thus "Jul. 73." means that gospel. Preaching is a living, personal effort of a saved soul to save others; the love in the sermon must burn in the heart; it must not be Christ's soul alone er's also. Paul is a good example. But on the young theologian's head as if giv. in their weight. It is further evident ever a caboocer or freeman dies, slaves ing the whole affair at an early date, is or's reply as an achievement of which it is utterly impossible for a man to plead ing him a phrenological examination, that the globe was hollow, from the are killed "to wet his grave." They eat highly commended. Some go the length every Austrian German must be proud, with and help sinners as Paul did, until proceeded in his plain, uneducated style, smoothness of the concave parts. The the heart and drink the blood of a con- of likening it to the famous Benedetti is perhaps likewise worthy of notice. he feels as Paul did, and is willing to be outside presents the appearance of a soft quered enemy, and wear the teeth and exposure in July, 1870. Speaking of the The death of Bishop Kott at Fulda will accused as Christ was, given over by "My young brother, you've preached body that has struck upon solid parti- finger-bones as ornaments. When the latter eventful period, I may supply a occasion a new controversy between the Christ to be persecuted for his fellow Howden 7.00; R. J. McKusick 2.00

Sympathy can be cultivated. The Some are more susceptible than others,

To prepare for the worst, however, is the didates proposed. As the new regulacise, growth. The old man must be subtions refer likewise to the appointment dued; love of ease, desire to be served, preceding the sensational scene in the of a provisional administrator of the see, inclination to seek our own comfort, congardens of Ems, every precaution is another conflict may be at hand. Nor venience, honor, pleasure, must be suptaken, however unlikely it may appear is it altogether impossible that the Papal pressed; and skill to take hold of correspondence business will have a se- troubled souls, nurse the feeble, restrain the wayward, lift up the weak, cheer the sad, inspire the dull, instruct the ignorant, be attained. God promises to "strengthen us with might in the inner man;" and urges, "if any man lack wisdom, let him ask of God." No power is so freely given as this power to love; no wisdom so generously imparted as wisdom to win souls. This is the one special mission of the Spirit, and the one special mission of those who are called to preach the gospel. May they not then expect unusual help in this respect? Is there any excuse for those who are chosen for this service to be cold, reserved. blunt, unsympathizing? Had they been incapable of this tender endowment they would never have been called to the work. The fact that they are called is proof that they can acquire the needful spirit and skill to lay hold of lost men and help them in all their distresses. Some urge that it is not natural for them to be genial, helpful, tender, but that is no excuse. The old man can be crucified, the new man developed; the old spirit cast out, and the Spirit of Christ put in its place. Earnest study of the great necessities, weaknesses, sorrows and perils of humanity, and the boundless mercies of God; and the adaptation of mercy to relieve misery, of divine might to help mortal weakness, of heavenly love to console broken hearts, will assist them to feel for man, and bring the Saviour and the lost, the feast and the famished together. Two overwhelming conceptions should throb in the minister's soul, one, that of the utter helplessness With God 'tis more of man, and the other, of the millions brought with noise and pomp helpfulness of God in Christ Jesus. Two passages of Scripture embody these conceptions as felt by the great apostle. A study of man's degradation, guilt, and peril, forced the outcry, "Oh, wretched man that I am! who shall deliver me from the body of this death?" A study of God's love, and his wise and effective plan to save, brought this other exclamation to his lips, "Oh, the depths of 1. To remember that we are all sub- the riches both of the wisdom and knowto save men just in proportion as they atterances, or rather in proportion as It is a great thing to attain this grace

4. To avoid going from house to house and abide in it. Many who sometimes terfering with other people's business. of full salvation, fall back from the deep 5. Always to turn a deaf ear to any experience, and lose the powerful imsionally enjoy it, they would be invinci 6. If a member be in fault, to tell ble. While the preacher has such proners are alarmed: they cannot resist the appeals made to them: their souls will 8. To observe the just rule of Sol- in the soul as a flame of love and eagerlost men, cry out "Jesus, Son of David, 9. If a member has offended, to con- have mercy on me!" Ministers thus enhelp to the saints. This is their most 10. Remember that it is always a needful, and most helpful qualification,

Married.

WALKER-TAYLOR. At Snowshoe, Gentre County, Pa., Oct. 19th, by Rev. J. A. Aldred, Mr. Lucien Walker to Miss Martha Taylor, both of Snowshoe.

Qusiness Department.

APPOINTMENTS.

Providence permitting I will preach in Newburyport, Mass., Sunday, Nov. 23rd. J. M. Orrock.

NOTES TO CORRESPONDENTS.

Amos G. Matthews.-Please tell us where William Fitts receives his paper, and also give us the name of your Post office, county and State. and

- LEITERS RECEIVED.

All communications, orders and emittances for the ADVENT HERALD hould be addressed to J. M. ORROCK, 46 Kneeland Street, Boston, Mass.

The following list contains the names of those who write to us and the amount sent. Subscribers who do not per or wrapper the week following this acknowledgment should inform us imme-

The figures printed opposite the name of the subscriber on the paper or wrapper indicate the time to which he the subscription is paid to the first of July, 1873, and at the rate of \$2.00 a year a subscriber can thus tell at any time how his account stands The letter "f" indicates that the paper is sent free. Henry Crouse; C. R. White; L. Osler; O. M. Gaylord; H. M. Skinner; Wm. McCullough 2.00; H. S. Mont-gomery 4.00; Rev. T. H. Sketchley; Collins, Jr. 2.00; Mrs. Julia A. Crooker 3.00; D. G. Stouffer; G. Burnham; Thomas Howe 1,00; W. S. (will send it for that this year); R. B. Jones 3.00; I. R. Gates 2.00; W. H. Swartz—am not sure whether we can give t or not, having met with a difficulty we

did not expect. BOOKS, TRACTS, &C., SENT

During the week ending Wednesday, Nov 19. By Mail .- Thomas Howe: R. B.

gralari D'hylimka mande sub

Gientson Falleth with its quiet shades be edi 19 yer tree-top, sky and steeple.

ongi on Jenishi the rather's mighty care, somi Bow the head and bend the knee siw Asstaw to Kits ili fervent prayer. Little children, when the morning Poureth o'er the eastern hills

siw Its bright flood of precious sunshine, a cally bright bright belgignish Mone spe no eEre pour leave your quiet chambers, or reproperly plant be seen and humbly pray see and To the God who has preserved you

ode aLittle children; when temptation: ou beviese Cometh with its tyrant power, not a Pray to God, dear little children, In that dark and bitter hour; He will then disarm the tempter

Turn from you his poisoned dart, ai bell And with grace and strength triumphant A she with the within your heart. Little children, when stern sorrow Lays on you its heavy hand, I'm

Weiling, too, the better land 22 He will soothe and he will bless Will revive your drooping spirits, Jinic Whisper peace and happiness, mi Ju Little children, when his summons the

uent weiling all the world in darkness,

Ask him to receive your spirits, de nonstatable and bars to to select Again Pray, dear little children, pray; Pray that through the great Redeeme You may rise to life and light, sizza And glad hallelujans singing, hem to fechigis am all reverolliswed the Sav

Calls you from these scenes away

everyd that lost, the feast and the fan netriniCONTENTMENT IS GAIN

Do you suppose I am going to wear a sun-bonnet forever?" The speaker wear a sun-bonnet forever lift to vbuts A bedGuilda,dGewingsverydhafdsoverlinher

patchwork diddnot quitenknow what to say; so the little speaker continued : mort Younger'n me, and she has a bonnet flying with ribbons, and I have nothing but a sun-bonnet. She twisted the despised

temper...
wi seemaling of our ferme to buy her
"Julia Criggs has a father to buy her bonnets," said Guilda, softly, out 98

"Well! I wouldn't be so mean; Guilda, Lithought, you learned your; Bible to talk like that to merbecause I've nobody but a mother to go and tell me that lime and shet rubbed ther eyes with her apron until they were red. 11

Indeed I dam sorry, be said Guilda. dropping her work helter-skelter and Bitting her arms around the little girl with nobody but a mother.", low Indeed I am fathers had to learn to be content."

You just want to keep making me it is !- English Paper? think of my poor father who died when I was nine days old; I wish I'd staid home to day : you do not like me a bit." bivid do like you, Violetta, 'mandashe kissed the cheek/half-covered in the apron. wouldwyou Guilda, wouldwyou wear a sun-bonnet forever and dever? she dropped the apronuand looked into

Guilda's face utiled most most all selful owld rather Thave something grander, but our mothers, you know, must buy bread.

"Sters. The Buntist Chair," "You want to remind me how poor I am; for shame, Guilda, for shame!"

maybe not quite so poor?"_ SERIAW ten to-morrow and a bonnet I'll have peculiar, gentle motion of the cars inwith ribbon streamers, but you can do as terested me. There was no grating. mother's cot under the ledge of the hill. | glass wheels moved over the glass rails

as these blue-bells.

LEITERS RECEIVED. ". redt "Yes child," sighed the mother. It is hard to be so poor

hould be addressed blind, say (say ex, 46 "They tell me of it all the time.

eds "What? tell you of what?"

father to help? id "They tell you of 4t ? 34 quar to 19

world thinks."

she sobbed buss the constant work and trip before us, was the reply of the gay-So I do, child, it is strue; but my est persons near me.

Child shall have a bonnet! I will stay at trip? I asked a lost stay hat trip? I asked a lost stay hat trip? I asked a lost stay hat trip we are now taking row is your birthday, and I will take of the trip on the glass railway," was the he feels as Paul did, and is will rewens woy bins light bins tenom retrained light

sat no longer ashamed of her cotton sun half laught which froze my blood we bonnet, but as gay a butterfly, gloried in time They owere dashed to death at the Some spoke of lone main who had fought fortune by spicking blackberries were at bulleting blackberries w

the foolish mother who bought knicknacks, when her quarter-money was unsettled. In a little while the weary night work and the worry brought a slow fever ands great suffering to the overburdened mother veffhere wasiand father to buy bread, nobody to earn it, and as Violetta took the bread of strangers, and saw the pale face among the pillows day by day, she wished—oh! how much! that she had never wished for gaudy ribbons, but

had triedator be contentat .van va And when, as the mother was getting well, Guilda came one day with her little kettle of milk which was spared each day from their scanty dairy. Violetta said to Yes, but a word, and other worlds willesires red

". Guilda, dyou bayere afar L. Hould rather be you in your sun bonnet, than myself in my hat and ribbons tor you are satisfied while I am always Wishing; it is good for us, quite sure enough, to learn to be content." Selected rear serutouris TO

Or Gospedopletiw Haraews A

A carrier in a large town in Yorkshire heard his carter one day in the yard swearing dreadfully at his horses A The carrier was a man who feared God, spent his Lord's day as a teacher in Sunday school. and endeavored to promote the spiritual good of his fellow-creatures. He was shocked to hear the terrible toaths that resounded through the ward! "He went up to the young man, who was just setting off with his cart for Manchester, and kindly expostulated with him on the enormity of his sin, and then added, "But if thou wile sweat, stop till thou get through the turnpike on the moor where none but God and theself can hear!"

The poor fellow cracked his whip and pursued his journey, but he could not get over his master's words on Some time after looked indignantly over her shoulder: his master observed him in the yard mand Says Swilda, say forttrue, would you was very much surprised to see him so altered. There was a seriousness and quietness ab ut him which he had never seen before; and he often seemed as if he had something to say that he could not loss Heres Pm"teld and Julia Orliggs Is get out. At dengthodis master was oso much struck with his manner, that he asked him if he wanted anything.T

""Ah la masteral" baaida hei al" do twou thing up in a doll and tossed it away in a know what you said to med about swear-erest in Heiwasi a large portly man, well ing and was thunderstrucked I went on dressed, standard of gentlemant wobearing. the road, and I got through the turnfike. There were sharp thrusts at the liquor and mieachedusthed moor : Vand othere I thought that, though alone ver God was 'deed, the whole sabject was thoroughly with me; and I trembled to think how lesson Sundays and were good, and then he had been with me, and had known all my sins and foilies all my life long. sins came to my remembrance, and I was thank God that I have been aroused to seek after the salvation of my poor soul,"

The master, as may be supposed, was overjoyed to hear the syoung man's noonfession; and it is gratifying to know that dt teiser tonnen 19dt : bearrage ere 23en | lession ; and it is graciffing to add the purity as I can be, but you know, his subsequent conduct gave proof of his Violetta, that I was thinking we without having ceased to be a slave to sin does

"There was a moral in that dream." .41 It seemed as though I had been sud denly aroused from my slumbers. I look. ed around and found myself The the center of a gay crowd. The first sensation I experienced was that of being borne along with a peculiar, gentle motion. I looked around and found I was in a long train of cars, which were gliding over a railroad many miles in length, It was composed of many cars, Every car "You are no poorer than I, Violetta: was open at the top, and was filled with I men and women, all gaily dressed, all hap-70 But about the bonnet, Guilda Pm pyvalllaughing stalking and singing stiffhe you please, of course, and go in a sun-such as we hear on a railroad. This, I bonnet all your life; good-bye Guilda, say, interested me. I I looked over the and she picked the rumpled thing from side, and to my astonishment found the the ground and glided away toward her railroad and cars made of glass. The Was I wrong thought Guilda, without the least noise or oscillation. watching her up the pathway; "she The soft, gliding motion produced a feelasked me and I told; yet, I took would ing of exquisite happiness. I was happy. are tamed by innocence. And so with like to have a bonnet with ribbons as blue It seemed as if everything was at rest

within I was full of peace begins .He Mother, "said Violetta, rubbing ther w While I: was twondering over this cir- almost pure; all of purity which is in eyes with her apronous itismas dreadful cumstance, las new sight sattracted my them of brought out; solikes attaches to thing to be poor like us, and have no fa gaze. All along the road, on either side - like The pure heart becomes the center within a foot of the track, were laid long lines of coffins, and every one contained a corpse, dressed for burial, with its cold, repelted and correct heart elicits in an and ninety-two cents of the spiders whintis bugs, and allother my made white face turned upward to the light. The sight filled me with horror; I yelled in agony, but could, make no sound. best and purest. Such was Christ. He How poor I am, and of having no The gay throng who were around me, stood in the world the light of the world, only, redoubled their songs and laughter at the sight of my agony; and we swept gathered. He stood in the presence of Yes, mother; you know I look so on gliding with glass, wheels over the impurity, and men became pure. Note poor and have only a sun-bonnet," and glass railroad, every moment nearer to this in the history of Zaccheus no In an she soboed behind her apron in a pitable the bend of the road, far, far in the dis- swer to the invitation of the Son of Man. and eloquently describing the beneat wrapper indicate the time to wordenth

Yes, yes, child, I know how the trest who are these to I cried, at hast, goods ligive to the poor, and it behaves orld thinks, but it notified the dead their commission of the dead th

As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces against the rocks, and their bodies are then brought here and placed in the coffins, as a warning to other passengers; bbht no one minds it; we are soldiappromethe glass railfoad. emutuf

belicanonever describe the horror with and accelesmedorigem sortow seed doing bicow What is the name of this glass fall? being gratified by the reports James Baor

Thie person whom Taddressed replied in the same strain:

of the ability of the cars to get into the cars but very hard to get out; for once in these cars every one is delighted with the soft, cliding motion. The cars move so gently de Yes, this is the drailroad wof Habit, and with glass wheels we have whirled over a glass vailroad to a fathom less abysself Inciantewinoments ive linbe there, sand they'll bring bud bodies and put them in coffins as a warming the others? filled "? Four fire the him liw wbodon and

Tewas shocked with horror! Testruct gled to breathe, and inade frantic efforts o leap from the cars, and in the struggle awoke. T knew it was only a dream, and yet, whenever I think of it, I can see that long train of cars move gently over the glass railroad. I can see the dead in their coffins, clear and distinct, on each side of the road, While the laughing land singing lof othesagay and happyn passengers are sound in mynears, M onlyo see athose scold ifaces tof the blead, with their glassy eyesduplifted; and their frozen hands upon their white shrouds !! Acal may be believed a therefore law here Tong train of glass learning addition to glass stallbad; or fleighted with youth, beauty and music, while on either hand are stretched the victims of yesterday gliding over the fathomless abyse in the gliding over the fathomless abyse in the second of the seco

A QUAKER'S TEMPERANCE LECTURE.

A few years ago several persons were crossing the Alleghany Mountains in stage. Among them was a Quaker. nsiderable time was on their hands. they naturally entered into conversation which took the direction of temperance and soon became quite animated; One of the company did not miono with the business, Jande those engaged Inbithe In. canvassed and handled without gloves Meanwhile this gentleman stowed himself My away in one corner and maintained a stoical silence. After enduring it as long afraid he would strike me dead; and I as he could with a pompous and magis terial manner he broke silence and said "Gentlemen Inwant you to understand that I am a liquor seller he Likeep a pub know that Johave Jallicense, and keepsa decent house D Inidon't keen doafers and blowngers rabout my blace and whenera Anword spoken in due season, how good hian has enough he can get no more at my Bar. all bell to decent beoble, and dota respectable business. When he had de livered himself, he seemed to feel that he had put a quietus on the subject and that not answer could be given. Not so, thought our friend the Quaker, so he went for him, Said he, "Eriend, that is the most damning part of thy business, It thee would only sell to drunkards and leafers, thee would help kill off the race. and society would be orid of them a But thee takes the young the poor, the innoreent dand the quisispecting, and makes drunkards bando loafers defuthen tuoand when their character and money are gone thee kicks them but and turns then tations on the ster they had consented off and thee ensuares others, and sends them on in the same road to ruin." Surely the good Quaker had the best of the argument, for he had facts on his side

INFLUENCE OF INNOCENCE.

he has more resolute allies than are to work see of gridt sucley and a si II pure and innecent heart purifies all that it approaches. The most ferocious natures human beings, there is a delicacy so pure that vicious men, in its presence, become of attraction, around which similar atoms gather, and from which dissimilar ones are hour all that is bad in us; a spiritual one brings out and draws to itself all that is to which all sparks of light gradually he says to Behold Lord, the half of my wronged any many Prestore him fourfold." and there is none other than he o bac If Tabe fifted up from the earth, I will draw ons and registers the am lis or's reply as an achievement

hall be gay as the rest." O.S. TERROTT IN THE MAN AND THE TERROTT IN THE MAN AND THE TERROTT IS TO BE SURE TO SEE THE PROTECT OF THE PROTECT

dropped his arm without striking a blow That perfect and ready obedience to the will of his general is the noblest thing that has been done to day ." And noth ing pleases God so much as absolute and Reptiles are horribponsibadon anisainn

noigrame PROTECTING CLOUD. 9801 s big as cray fish, and toads so large

Alexander Peden a Scotch Covenanted with some others, had been at one till ursued both by horse and foot for onsiderable way. At last, getting some height between them and their pursuers ne stood still and said, "Let us pray here for if the Lord hear not prayer, and save us we are all dead men." He then prayed saying "Oh Lord, this is the our and the power of thine enemies they may not be idle A But hast thou no other work" for themethan Hoesend whom thou wilt give strength to flee, for our strength is gone. Twine them about the hill, oh Lord, and cast the lap of thy cloak over puir old Saundere, and their puir things, and save us this one time, and we will keep it in remembrance and tell to the commendation of thy goodness thy pity and compassion, what thou didst for us at sic a time." And in this he was heard, for a cloud of mist immediately intervened between them and their persecutors to and injustine o mean without orders eame to go indiquest of James Kennick, and a great company with him eds and

POUR RECEIPTS FOR SECURING SUNing platuoz ser nitsuisanother,

really fine and imposing city for Africa. 1. Look at your mergies with youth eyes; at your troubles and trials with THE POPE AND THE EMPERORING 2. Study contentment. In these days

of inordinate greed and selfishness, keep lown the accursed spirit of grasping.

Working for Christ brings heart-health.

open toward heaven. Let the blessed will turn tears into rainbows a facillon

of the day and as calculated to strengt One of the sins of parents that will be visited upon their ichildren tot the third and fourth generations is the prevailing license given them to slight the services of the sanctuary. OUntesso our "children are brought to the house of God, wthey will not be likely to resort to it as they advance in years, and losing the advanages of early impressions from the Gos

Amy was a deard good girl in many athings, dbut she shad one bad habit tishe

motives which can have counselled in

ke to make some money? "Of course I would!" said Amy for my dear mother has often to deprive

decree, namely; the inter-port of ether; the called her little dog Quip, with the inter-port of the called her little dog Quip, with the inter-port of the called her little dog Quip, with the inter-port of the called her little dog Quip and the called her littl tion of going at once to pick the black-to before God and man.
Then she thought she polyaging by the to

find out, with the aid of her slate and pencil; how much money she would make found she should make eighty cents walmost enough to buy a new calico dressi

gti But supposing I should pick woddzen quarts; how much should I cam then? " insect which crawls can live under the

could give her; and then how much she

put off hertenterprise till the differnoon: by you suspect that they harbor verining

othern who had done the best that day. dall bamy's grand dreams of making a idepredations at manght, standard bas

Farm. Touse and Garden

Curis root Ferons Boild four or six quarts of vellow dock root; when suffi-Hently boiled, and while the liquor is as not as can be borne by the hand, cover the kettle with a flannel cloth to keep in the heat and steam, and hold the hand or inger under the cloth and in the steam, and in five minutes the pain will cease If it should return for a time, heat up the same liquor and do as before babust

SUNSHINE IN SLEEPING-ROOMS. "Sun-

shine is as necessary to the health of animals as plants, and we should contrive, if possibles to have your sleeping rooms mpomethedeast land south sides to fithe houses "We wwants more sunlight of the material kind, as well as the spiritual in our houses. The Faded carpets ! " vousexclaim oil Then out with them, of let them fade. Better a thousand times than have the toses fade from the cheeks of wife seemed close at hand, and absoluted and CHARRED THANDS THE CHARGE SCOMMON it in a clean tim box; so as to have it con-

starch and grind it with a knife until it is reduced to the smoothest powder, put tinually at handi for use. bl Then every ly in clear water, wipe them, and while hey are yet damp, rub a pinch of the the whole surface. The effect is magical. The rough, smarting skin is cooled, soothed and healed, bringing and insuring the greatest degree of comfort and freedom utes every kindred case he leads your

PERPETUAL PASTE DISSOIVE A TEA spoonful of alum in a quart of water. When cold, stir in as much flour as will give it the consistency of thick cream, in good condition for a considerable period being particular to heat up all the lumps; What they don't have makes thousands stir in as much powdered rosin as will lie on a dime, and threw in half a dozen tor will absorb the tainted or disagreeable cloves to give it a pleasant odor to Have smell which may have been produced thy on the fire a teacup of boiling water, pour the damp air acting on the viands kept 4. Keep your heart's window always the flour mixture into it, stirring well at there for preservation. other ime do In a few Inimites is will be of lord Arch PRETFUL BARIES die and light of Jesus's countenance shine in ; it ithe consistence of mush. of Pour it sinto hancarthen or china vessel! let it cool; lay a cover on, and put it in a cool place. When needed for use, take out a portion paper, and can be written on beind al

A correspondent of the Scientific Amerfrom the following direnmstances can save a certain cure for nose-bleeding doing instead of doing of berager gaing against a wall or post, or any convenient In the village where she lived Mr. object for a support. The arm on the Phornton kept a small shop, where he side from which the blood proceeds is the would be lawful for no cetapelene to be level of all kinds, finchidily Berries one to elevate o on rol luwer de bluow

dis Well, Amy, I noticed some fine rije ed bottle ready for use d'This is first blackberries along by the stone wallin rubbed over the oil-spot, which when Mr. Green's five acre lot and he said I fresh, will at once disappear if old, a than either Hearth and Home. or anybody delse was welcome to them. new quantity is pressed upon the spot, Now of you will pick the ripest and best and left to dry till the benzole evaporates, I will pay your sixteen cents a quart for when the magnesia is cleared away as surveyor rescharge Holdwiggirda Wayada as man Emperor and government, mad Amy was delighted at the thought, may then be cleaned with water; delicate, and ran home and got her basket, and material like silk, is cleaned with alcohol

mion says that a liniment made by mixing equal parts of spirits turpentine and keresehe oileis 's good for manicon beast,' reflevings sore threat is cutst grivbrilises. if the were to pick five equarts a She is wellings, Theumatism, and in fact whost den, ledario giraq formitagirasel den Halibrun, Rentingen, Isue, St. Gall Me

So she stopped and figured that out application of hot alum water alt will Dear me ! It would come to a dollar destroyared and black ants cockroaches, Amy then wanted to know how much of crawling pests which intest our houses fifty, a hundred, two hundred, quarts during the heated term. Take two founds of alam and dissolve it in three or could get if she were to nut thirty two four quarts of boiling water; let it stand dollars in the sayings bank, and receive on the stove until the alum is all melted in six per cent, interest on it green and to oothen apply at with a brush while anearly Quilpt grew very impatient, but Amy boiling bot, to every joint and crevice in did not heed his barking and when she gournolosets bedsteads upantry shelves. was atmast fready to start she found if and the like!" Brush the oferices in the was to near to dinnestime that she must shoot of the skirtings on most boards, if As soon as dinner was over, she took will in whitewashing a celling, Blenty of So also the Soribes, Well, basket, and hurried to the five acre allim sandded to the Time, it will also

Thou hast well said, there is one God, hot, but a whole troop of boys from the serve stor keep insects sat as distance. bublic school were there before her. It Cockroaches will flee the paint which was Saturday afternoon. School did not has been washed in cool alum water. keep; and they went out with their bas. Sugar barrels and boxes can be freed from ants by drawing a wide chalk mark kets at og emos belnemmes yldgid the from ants by drawing a wide chalk mark the son found that all the large ripe just around the edge of the top of them. berries had been gathered Not enough The mark must be unbroken, or they will after a battle, was talking over the events, to make up a single quart could she find creep over it, but a continuous, chalk gathered on the school benches, Wioletta I was answered by a whisper and a of the day with his officers in He lasked - The boys had swept the bushes clean mark, half an inch in width; will set their

her new hat with its gaudy ribbonsu billie and sof the railroad, asaid the person very bravely, and some of another No," and end of the railroad, asaid the person very bravely, and some of another of the railroad, as a respectable distance, and quarter day came round but the money whom! addressed. red of mistaken The best way home, recalling on her way the words travelers sloud always carry a bundle of was not ready, and the land-owner from the Know the railroad terminates at was a soldier, who of her teacher, who said to hee, and heer thank bags to scatter over and ed; the mother wept and sewed late and an abyss, which is without bottom or was just lifting his arm to strike and en a hundred dreamers. I under their pillows in hotels, &c. While ed; the mother wept and sewed late and an abyss, which is without bottom or was just fitting his arm to strike an energy and the good folks whispered of measure. It is lined with pointed rocks. In the bear of the good folks whispered of measure. It is lined with pointed rocks. In the bear of the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks whispered of measure. It is lined with pointed rocks. In the good folks which is a standard with good folks which is a

party, most of whom complained sadly of he nightly attacks of these disgusting insects, I was able to keep them entirely only by its use and I distributed the contents of my bundle among the party, not only to their great relief, but to the utter discomfiture of the bugs, who were forced to seek new pastures dens vidgim

WHITE UNDERCLOTHES The Herald

of Health recommends white undercloth-

ing, as not only more healthful, but on count of its not radiating the heat of the body as some other colors do. Another strong inc ntive is the avoidance of possible poisoning resulting from deleterious dyes: The Journal of Chemistry gives an instance of the polsonous effect this beam pan PHIETS. of addine colors upon the skin in the experience of a gentleman of Byfield. He had, a few days, previous, purchased some new undershirts of cotton, colored with various tints, among which aniline red predominated. In a short time after putting on the garment a peculiar cruption, of an irritating nature, appeared on the portion of the body covered by the cloth. The effects were not merely local, but to a considerable extent constitutional, pain it and uneasiness being experienced in the back and lower extremities. In proof time that the hands are taken from the that the eruption was caused by the dye suds or dish-water, rinse them thorough, colors, it may be stated that a portion of the garment about the upper part of the chest was lined with linen on the under Price 8 cts., including postage side, and wherever this came in contact with the skin no enuption or redness appeared. It is not probable, the Journal remarks, that the number of persons is No. 1: The Wide Welcome Isa 55 1/1. large who possess such idiosyncrasies of from this, by no means insignificant an constitution as to be reasily poisoned by No. 1. dve colors. but that there are some does lay down their arritared a to thimbe tone

Powdered charcoal dressed poultry or meat will preserve it during hot weather. A few large fragments placed in the closet of a refrigera-

reason; but a mother can Justially adis cover a reason if she stops to think about and soften it with warm water. Pasteen to And it is worth stopping to think thus made will last twelve months. It is about, no matter, if the housework or sewbetter than gum, as it does not gloss the ing be delayed a while in consequence. Perhaps it has eaten something which "A solution of five parts of borax in one disagrees with its stomach; perhaps it is hundred of water, it is said, will prevent thirsty, for little bables are often thirsty. the putrefactive process in meats for a and will drink a teaspoonful of cold water considerable time; flesh dipped in the with the greatest eagerness, and be quiet mixture and then dried resists the usual and satisfied after it. Perhaps its little For dis- sock is tied too tightly as my baby's was secting rooms, the taxidermist, and those the other day. I found a deep red mark engaged in preparing cabinet specimens around her little ankle, which at once exof animal tissues, this solution can be put plained her fretfulness. More likely than anything else, the flannel band around its bowels, if happily one is there, or its skirt band is tinned too tightly. I know a baby who has cried a great deal since his birth, he has always been dressed too tightly. The mother said to me one afternoon, when the child was so cross she hardly knew what to do, "I've a great mind to off TodRemove GREASE Spors. Take undress him and put on his night-gown; One day he said to Amy, "Would you fiesh calcined magnesia, free from moist-the is always real good them Mu Soushe ure, and add pure benzole, so that it is did and he commenced to be good at rust moist not sufficiently wet to flow once. "Mothers should search for all poslike a thin paste, but a rather granular sible causes when their babies get fretful erself of things she needs so that she mass, which by pressure shows some They hould not be too ready to attribute may buy shoes or clothes for me." don benzole. Keep it in a wide mouth crying to nervous temperament or to hunger, for it is more likely to be caused by the prick of a pin or an over-fed stomach

ead es de l'add an Owhich

the building X oct He profes

rs, came hurling throughthm. A. B. pit glowing, molten mass. Arale . Lina

THE HARP: a selection of Sacred Hymns, de-gned for Public and Private Worship. Compiled

eart of every way-worn child of too.

THE MORNING OF JOY; being a Sequel to the

JERUSLEM IN GLOOW AND GLORY, with a riew of the Rey, G. B. Bucher's Objections to or, by J. M. Orrock. This is a pariphlet for tures, well-salcal and our remove differences . Phopheric Significance of Eastern and European Movements. By Rev. J. Litch. A near pamphlet of 30 pages, containing thoughts for the thoughtful, and, words for the waiting ones. The themes presented are important and are discussed

declare the sures worth Tive Dev the ne

THE BLESSED HOPE, an excellent sermon by ne late Rev. Alexa der M. Caul, D. D., of Loudon, ing 32 large pages. Single copy, 10 cents; 6 opies, 50 cents; 13 copies, one dollar. HISTORICAL PREFIGURATIONS OF THE

THE FIRM BANK: a Poetic Leaflet of, if a size suited to putting into an envelopment per hundred. Done said said troff d ad THE REIGN OF CHRIST, BY L. No. 1. Its Enturity and Literalness. 4 pages of pages of 10210 its Universality and Perpetuity: 14 pages

The Post millennial Theory and Innovation of this Development and History; 8, pages 84.11. Results of the Spiritual Theory: 8 pages Babies often ery without any apparent

5. The First Restirection 4 pages. 50 cts.

THERE IS A CHANGE COMING. A small eig aged tract on tinted paper, published by the Am an Tract Society. At is excellent for distributi

Does the Soul Live in Death? 30 cts. pe

Cur of WRATH: JA Cfour paged offacti by Elde IMPORTANT TRUTHS!!! Reprint of the "Declara

WHAT IS MEANT BY COMING TO JUSTS? I PAGES " Adamanalandinimen cents."

M. No. 13: Nature: Grace and Georg 32. The Twenty-third Psalm.
3. Baxter on the Second Advent
4. The Rapids of Time. The articles are printed on two pages of tinte xcellent leaflets for letters. A mixed ne hundred for forty cents, post paid.

Terms of the Advent Herald,

PUBLISHED WEEKLY BY THE A MERICAN MILLENNIA LASSOCIATION.

they desire it. Ministers who are interested in the welfare of

Christians a PATSOTew. The sea re

land diagan, and antique prea

so, we hain't got any detil deisologe flove, the material varying from a cho